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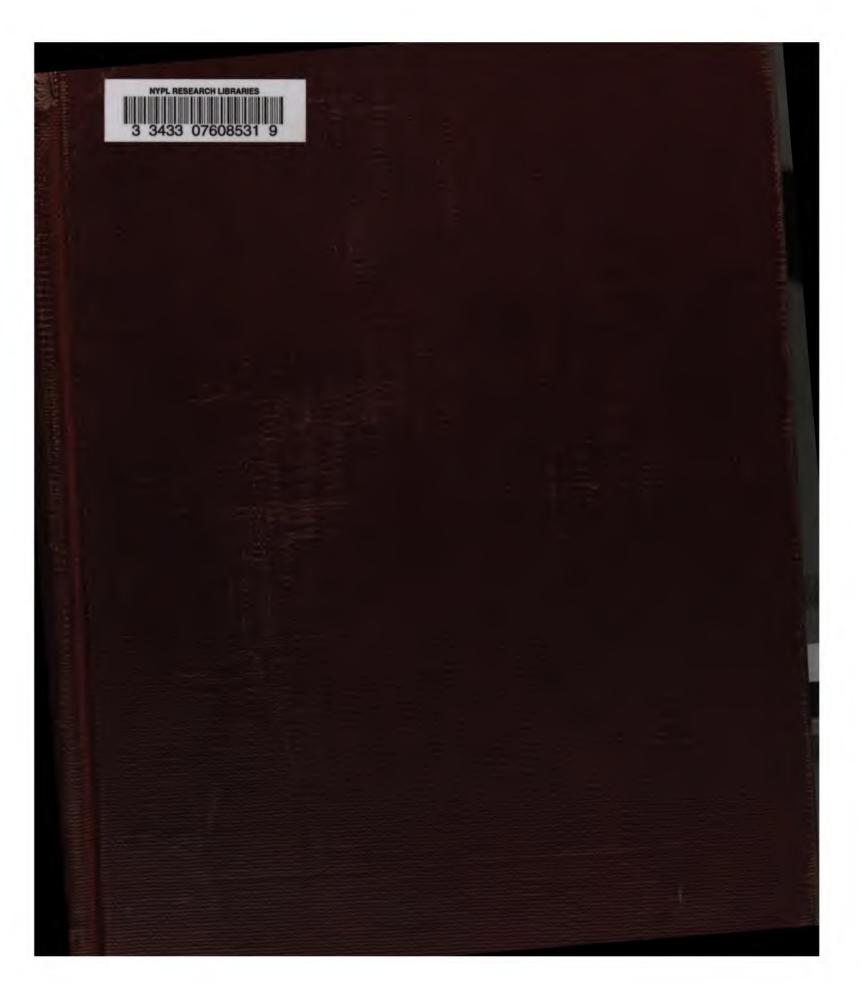
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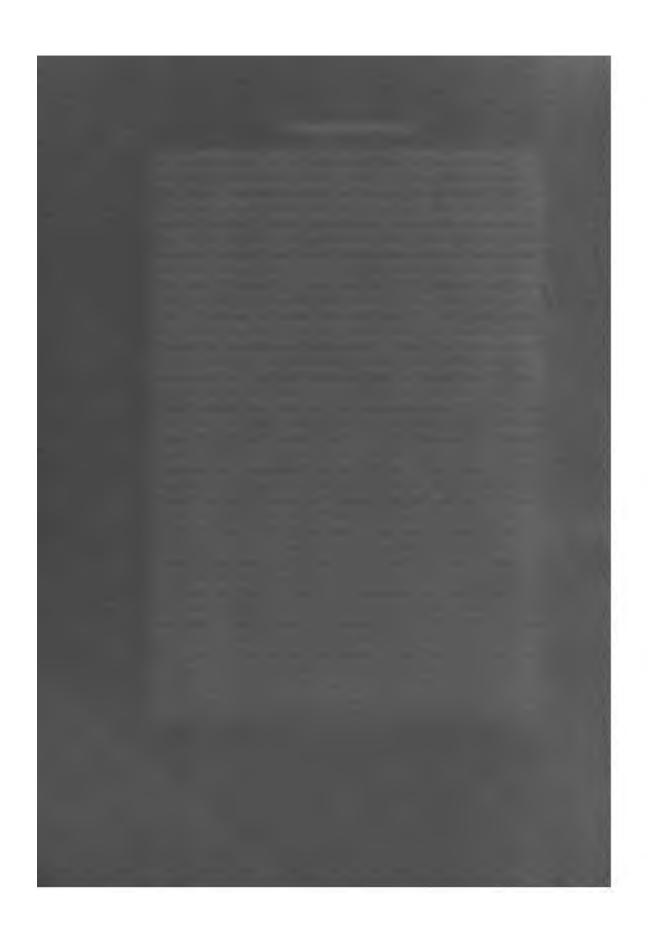
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THE

COMPLETE WORKS

OF:

THOMAS LODGE



GLASGOW
PRINTED BY ROBERT ANDERSON
22 ANN STREET.

### THE

## COMPLETE WORKS

OF

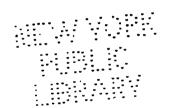
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[1580-1623?]

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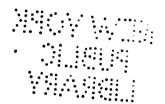


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# VVITS MISERIE,

and the VVorlds

Madnesse:

Discouering the Deuils Incarnat of this Age.



LONDON,

Printed by Adam Islip, and are to be fold by Cuthbert Burby, at his shop by the Roiall-Exchange. 1596.



# TO THE RIGHT

worshipfull brothers, Nicholas Hare
of Stow Bardolfe Esquire and Recorder of
Lyn, Hugh Hare Esquire, Bencherof the inward
Temple, and Iohn Hare Esquire, Clarke of
her Maiesties Court of Wards, Tho. Lodge
Gentleman, wisheth health,
wealth, and heaven.



Ight Worshipfull, vnderstanding how like Scilirus the Scythians fagot you are all so tied togither with the brotherly bond of amitie,

that no diuision or dissention can depart you; In memorie of your rare and vnited loues (the like whereof this barren age scarsely affordeth any) and in regard you are three ornaments in this Honourable Citie, whereof I esteeme my selfe a member: To consecrate your vertues with my same, I have boldlie A iij made

### The Epistle Dedicatorie.

made you the patrons of this my worke, which both becommeth your grauities to read, and your deuotions to thinke vpon. Accept (I most humblie intreat you) this deseruing kindnesse from a gentleman, whose labours and curtesses being well construed, shall embolden him hereaster to aduenture on farre greater. Till when, I most humblie commend me: Written in hast, from my house at Low-Laiton, this 5. of Nouember.

1596.

Your Worships in all kindnesse,
T. L.



### To the Reader of either fort.

Eaders what soeuer (courteous I defire it, if otherwise I care not) I present
you as subtile vintners are woont, with
my quart at the end of a large reckoning, wherin though I strive to delight

your tast, you must hold your sclee assured to pay for your pleasures; for books crave labour, and labour deferues money, pay therfore the Printer for his pains, and if you meet not Carpes in your dish, you may hap have Gogins if you angle: You run sweating to a play though there want a spirit of wit, I meane meriment in it, then sticke not to give freely for this, for my Commedie is pleasure, the world is my state and stage, and mine actors so well trained, that without a foole and a Deuill I passe nothing, (and thats no fmal credit in a countrey towne where hornd beafts yeeld most pleasure and profit) Kind heart shall not show you so many teeth tipt with silver in his Sunday hat, as I Deuils incarnate in clokes of the new fashion, But what Deuils say you? (for if Plato lie not, they are in the aire like Atomi in fole, mothes in the sonne.) Faith, earthly Deuils in humane habits, wherof some sit on your pillows when you sleepe, wait on your

### To the Reader.

your tafters when you drinke, dresse ladies heads when they attire them, perfume courteours when they trim them, and become Panders if you hire them: and if you know them not rightly, they may hap to leave their horns behind them among some of you. Buy therfore this Christall, and you shall see them in their common appearance; and read these exorcismes aduisedly, & you may be sure to coniure them without croffings: but if any man long for a familiar for false dice, a spirit to tell fortunes, a charme to heale difeased, this only booke can best fit him, let him but buy it, read it, and remember it, and if he be not well instructed when he hath ended it, he shall be a Deuill himselfe on my conscience without ending. Farcwell and thanke him that hath studied thee so much profit; if thou doest not I pardon thee because thou doest as the world teacheth thee. Farcwell.

Thine in charitie and loue:
T. L.



# THE DEVILS INCAR-

nate of this age.



Ooking lately into the customes of these times, and coniecturing mens inward affections by their outward actions; I gather with IEROME, that this world is the house of confusion, & that the old Prouerbe in these dayes hath greatest probability and truth, that Homo est homini dæmon, Man vnto man is a deuill. For who considereth

wisely what hee seeth, and compareth that which!should be, with that which is; may rightly say, that the Epicure conceited not so many Imaginary worlds, as this world containeth Incarnate deuils. Incarnate deuils, quoth you? why there are none such: then are there no men, say I, that delight to be vicious; and that true sentence is frustrate, Totus mundus in maligno positus est, The whole world is set on mischiese. Come, come, let us take the painting from this soule sace, pull off the couer from this cup of poyson, rip up the couert of this bed of serpents, and we shall discouer that palpably, which hath long time been hidden cunningly: How? say you: Mary thus if you please: Compare things past, and you shall conceit harmes present.

B When

### Incarnate Deuils.

Apoc. 12.

When that old serpent the deuill (who with his tayle, drew vnto him the third part of the starres, and with his seuen heads and ten hornes, combated with MICHAEL and his Angels) was ouercome: knowing (like a wily foxe as hée is) that his power was limited by a greater, and himselfe restrained by the mighty: yet willing to become Gods Ape (whome in enuie hée could not ouercome) hée sent out seuen deuils to draw the world to capitall finne, as God had appointed feuen capitall Angels (who continually minister before him) to infuse vertues into men, and reduce soules to his sernice. And as the feuen good are MICHAEL, GABRIEL, RAPHAEL, V-RIEL, EUCHUDIEL, BARCHIEL, and SALTHIEL: So of Sathans minifters, LEUIATHAN is the first, that tempteth with Pride; MAMMON the fecond, that attempteth by Auarice; ASMODEUS the third, that seduceth by Lecherie: BEELZEBUB the fourth, that inciteth to Enuie; BAALBERITH the fift, that prouoketh to Ire: BEELPHOGOR the fixt, that mooueth Gluttony: ASTA-ROTH the feuenth, that induceth Sloth and Idlenes.

Thefe feuen capitall finnes fent out into the world, wanted no allurements to bewitch the eie; no oratory, to feduce the eare; no fubtilty, to affect the fences: fo that finally, feazing on the hearts of men, and wedded to their thoughts, they have brought foorth many and pernicious children, to the generall mischiese of all nature. Some like Centaures, begotten of clouds, (as AMBITION:) some like Serpents, nourished in corrupt dunghils, (as SENSUALITIE:) some like vapors, raised vp to be confumed, (as FLATTETY.) Generally all so dangerous, that as rust deuoureth the iron, and the moth the garment, so do these sinnes our soules.

The

## The fearfull race of *Leuiathan*, with the generation of his Incarnate breed.



EUIATHAN the eldest, after that (in the former ages and infancie of the world) hée had peruerted NEMBROD, brought NINUS to confusion, begun tyranny in the first, and monarchie in the next; when in the kingdoms of the East hée had lest no regall seate vnstained with blood; & in the West, the true faith

affronted by many herefies: at last waxing old (& more fruitfull and fubtill in doing mischiese) hée raised vp these contentious fpirits to peruert our world (which retaining now a daies and that very scarfely the only memory of the temperance of their forefathers, are wholly diverted and turned from the meane, and accustomed for the most part in the extreames of all vertue and godlinesse.) His first sonne is VAINGLORY, who féeing his father waxen old in complotting villanies, broken by fatall contentions, spent by many poisons, and impouerished by meere excesse, hath preferred him to the mastership of an hospitall, where hée now teacheth new paintings, to couer ages wrinkles; strange pollicies, to supplant zealous procéedings; and fubtill herefies, to infect the hearts of the fimple. This lustie vonker (taught to play the PROTHEUS by his old Grandsire the deuill) appeareth in diuers shapes to men, applying himselse to all natures and humors. To EUE hee appea- Greg ho. 16. red like a Serpent, Et eritis sicut dii, And you shall be as gods, faid he: but in this world hée is Incarnate, méeting gentlemen commonly at their ordinaries, schollers in their schools, handicrafts men in their shops, soldiers in their exploits, shrou- Albertanu. ding himselfe alwaies in the shaddow of vertue, wheras in lib. 1. truth he is but the effect of vice: he is backed with BOASTING his familiar brother; grounded in DISCORD, a braunch of his nature; attended by INOBEDIENCE, the fruit of prefumption.

B ii

### Incarnate Deuils.

In chiefe places he appears not but in the coat of Singularity, reioicing vainly in those stratagemes, which at last are determined in his owne ruine: witnesse ALCIBIADES, who (as PLU-TARCH reporteth) nourished in his vaine felicities, perished vnhappily by inconfideration and incontinencie. Of late daies knowing that his grandfather determines to keepe graund Christ masses in hel, he hath infinuated himselfe into the city in these kind of furnitures & apparitions, to prouide him store of fuell to furnish Sathans house of Distresse, and common place of Confusion. In Powls hée walketh like a gallant Courtier, where, if hee meet some rich chuffes worth the gulling, at euery word he speaketh, hée makes a mouse of an elephant, he telleth them of wonders done in Spaine by his ancestors: where, if the matter were well examined, his father was but Swabber in the ship where Civill Oranges were the best merchandize: draw him into the line of history, you shall heare as many lies at a breath, as would breed scruple in a good conscience for an age: talke with him of trauels, ware thirty thousand crownes in eggeshels at a Venetian banquet: if any worthy exploit, rare stratageme, plausible pollicie, hath euer past his hearing, hée maketh it his owne by an oath: nay, to speake the whole pith of his commendations, truths are as rare in his mouth, as adulteries in Sparta. Touch me his hat, it was given him by HENRY the fecond of Fraunce, when hee kift the REINTGRAUES wife at his going into Almaine: commend the fashion of his beard, hée tels you it is the worke of a Turkish barber: his band was a prize gotten in Transiluania; where the truth is, he bought it in the Exchange for his mony: CHARLES the Emperour gaue his cloake: his fword was MOUNTDRAGONS, all that hee hath if you beléeue him, are but gifts in reward of his vertue: where (poore asse as he is) were hee examined in his owne nature, his courage is boafting, his learning ignorance, his ability weaknesse, and his end beggery: yet is his fmooth tongue a fit bait to catch Gudgeons; and fuch as faile by the wind of his good fortune, become Camelions like ALCIBIADES, féeding on the vanity of his tongue with the foolish credulity of their eares. Sometime like a Merchant he haunteth the Exchange; there

iets hée in the dispoils of a Brokers shop, graue in lookes, courtly in behaviour, magnificent to the simple fort, affable to the wifer, now enquiring of newes from Tripoly, straight boafting of his commodities from Ozante, filling all mens ears with fo great opinion of his wealth, that every one holdeth him happy that trust him, till in the end, hoth hee and they, prooue bankrupts. In his hood and habit hée will prooue RAMUS to be a déeper Philosopher then ARISTOTLE, and presume to read the Mathematiques to the studious, when he knowes not what either Axis, Equator, or Circulus is: draw him to Geometry, hee will protest that *Dodochedron* is not a figure of twelve angles: vrge him in Musike, he will sweare to it, that he is A per se in it, where hée is skillesse in Proportion, ignorant in Discord, negligent in Time, vnapt for Harmony, being both in foule & body a méere aduersary to all Science. For he that delighteth to challenge all things to himselfe, defraudeth his reason of Light, and his mind of Iudgement. Beware of this Deuill friends, for if you make him a fouldier, you shall find a false heart, or howfoeuer you thinke him, a very ideot. A Father speaking of him, saith, Et seipsum perdit, & alium inficit, He loofeth himfelfe, and infecteth others. Those only that have calculated his natiuity, fay this of him, that if euer he be attached by good counsell, hee will hang himselfe: or if he be crost in his opinion, kill himselse in despaire, that all the wifer fort may haue cause to laugh at him.

The next fonne LEUIATHAN presenteth, is AMBITION, catching at nothing but stars, climing for nothing but crownes. This gallant Deuill moouing at the first (before his Incarnation) a mutiny in heauen among the Angels, hath now assumed a body to raise tumults on the earth, and breake facrum societatis vinculum, the sacred bond of society. In former times it was he only that peruerted lawes, neglected affinity, inuented conspiracie, circumuented authority, giuing those pens occasion to report his excéeding tragedies, who were resolued to ground their eternity on the happy peace earnestly affected among all ciuill pollicies. It was AMBITION at first that of DEIOCES a iust Iudge, made an vniust Mede, and a tyrant. It was hee that

### Incarnate Deuils.

6

brought TARQUINIUS in hate amongst the Romans: it was hee that corrupted NERO, seduced CHABADES of Persia, incensed TI-BERIUS and MAXIMINUS, prouoked POLICRATES to affault the Samians: and not content to worke these troubles on the Continent, Sicilie standeth amazed at the murthers contriued by him, and the waves were an infufficient wall for the Isles of the midland fea, to keepe out adulteries, murthers, and ambitions. PHALARIS and AGATHOCLES grone vnder his burthens: and Gréece hath yet in memory, that hée alone made ATHANÆUS murther his fonne, and AIAX through euuie and emulation asfault his friends: neither hath his finister influence had working only in mens hearts, but it inflamed women also, as SE-MIRAMIS, ATHALIA, AGRIPPINA in NEROS time, BRUNECHILD in France: fo that whofoeuer readeth the ancient and moderne Chronicles, shall scarfely find any memorable act, except it be either grounded, seconded, cotinued, or ended in Ambition. But fince the object of the fence is a helpe to the memory, I will shew him particularly in his right coat, discouer him by his due circumstances, so that whosoeuer considerately weyeth how I describe him, shall be able to know him if hée meeteth him. If hée arife from obscurity, (as CHANGUIS a smith, who as LEWIS REGIUS witnesseth became Emperour of the Tarters) or from the potters furnace, as AGATHOCLES:) hée laboureth tooth and naile to be skilfull in those things which are most plausible to the greater fort, and tollerable among the commons: his studie is for oftentation, not vertues fake: his bookes like MANSO-LUS tombe, are comely without, but within nothing but rotten bones, corrupt practifes: his apparell increaseth with his fortune, and as the inconstancy of worldly affaires direct him, so futeth hée both fashions and affections: and as vainly he defireth all things, so miferably feareth hée all men. In his fludy hée affecteth fingularity, and is more proud in being the author of some new sect or heresie, then a good man is humble in the sulnesse of his knowledge: come hée into the eye of the world, hée créepeth into seruice with men of good credit, in féeding whose humors (hauing perhaps for want of some iffue, made intrusion into some heritage) he matcheth not according to his birth, but

### Incarnate Deuils.

7

the increase of his fortune: and by hooke or crooke so stirreth in the world, that not only he attaineth preheminence in the city, but fome place in Court: there begins hee with gifts to winne hearts, by fained humility to avoid emulation, by offices of friendship to bind his equals, by subtill infinuations to work his fuperiours, that he is both held worthy to be a statesman, or a state himselfe. Growne this step higher, the authoritie likes him not without the stile, wherin if any crosse him, look for poifon in his cup, or conspiracy in his walks, or detractions among his equals: yea, fo pestilent is his nature, that (like fire in the embers) he neuer sheweth but to consume both himselfe and others: if hée perceiue any that by ripe iudgement conceiteth his courses, with him he ioineth as if he sought his only protection vnder the wing of his glory: but the very truth is, he hath no other intent but this, to impe the wings of his renowme for feare he flie beyond him. Will you know his method? mary this it is: if the nature of the noble man whom hee enuieth be flexible, he bringeth him in feare either of his faithfull feruants in his privat family, or his trusty familiars that love his honor, or (if hée hath but some inckling of suspect, or some mislike betwixt his Prince and him,) hée plaieth LUCIAN in lying, leauing no meanes vnfought, but (as the Oratour faith, Omnem moltens lapidem) either to enforce feare or mooue hatred: this done, hée worketh on the contrary side, incensing the Prince by fome probable furmifes (fworne and confirmed by his flatterers and intelligencers,) till the Noble loofeth either his land, authority, or place, and hée attaine both his stile and promotion. Then at his buriall who mourneth chiefest but hée? yet play he neuer fo cunningly, as CORNELIUS GAL-LUS faith:

> Certè difficile est abscondere pectoris æstus, Panditur & clauso sæpiùs ore furor.

If hée endeauour to strengthen himselse, hée doth but auoid his owne daunger, that after his owne assurance, hée may

be more able in others mischiefes: to those he fauoureth, and fuch as further his procéedings, hee is a Patron to protect their writings, and a Judge to diffemble their efcapes: yea, if any of his traine hath offended the law, he writes as AGESILAUS did to HIDRIEUS CARES in the behalfe of NICIAS, Niciam si nihil peccauit, dimitte; sin peccauit, nostri causa dimitte: omnino autem dimitte. If NICIAS (faith he) hath offended nothing, dismisse him; if he be faulty, release him for my sake: howsoeuer it be, set him at liberty. If (according to MACHIAUELS doctrine) he have a great State opposed against him to preuent his encrease, with him he plaieth as the Ape with his yong ones, he kils him with coakfing him, he giues aime to his error, shewes patience if hée thwart him, encourageth him to dangers, vrgeth on his rashnes, and thus like a little worme, eateth through a great tree, and by obferuing times, winneth his triumph: of all things a likes not to heare of THEOPHRASTUS lesson, that cum vivere incipinus, tunc morimur: when we begin to liue, then we die: for of all his suspects this is the greatest, that his actions in this world can not work felicity in another: yet with ALEXANDER in his life time he longeth to be flattered: and though in foule he knowes himselfe to be a Deuill, yet to the world forfooth he would be deified. Alas, how many are shipwrackt on this rock? (as that Atheist IULIAN the Apostata) how many of these forts (as CÆSAR, PHOCAS) in their age, CASAR BORGIA (otherwise called DUKE VALENTINI-AN) CORRADINE in Naples, CHRISTIERNE of Denmarke, ERICUS of Swethland, haue vnhappily drowned thefelues in this puddle?

But leaue we him as sufficiently discouered, and let vs see the third Diuel incarnate, which LEUIATHAN hath brought forth to corrupt and haunt this world: and who is he thinke you? Forsooth no begger, but a gallant of the first head, called Bosting, who hath an impure CLEON flattering at his heeles (as hadAlexander) or a lasticious Martialla (as Domitian.) He with Nabuchodonoser will bost that he hath builded Babilon, with the King of Tire vaunt that he is God, and with the prowd Phariste accuse the Publican, and instifice himselfe. This is a lustice bruit amongst all other Diuels, his beard is cut like the spier of Grantham steeple, his eies turne in his head like the Puppets

### Incarnate Diuels.

Puppets in a motion, he draweth his mouth continually awrv in disdaine, and what day soeuer you meet him, he hath a fundrie apparell: Among Sectaries he walketh poorely, dawbing his face with the white of Spaine to looke pale; fixing his eies still on heauen, as if in continual contemplation; demeaning himselfe like an Anabaptist, (as SLEIDAN disciplereth Skid, tib. 10. them) to the end he may be reputed as mortified, and a contemner of the world: then backbiteth he the Cleargie, commending the simplicitie of his conscience, and getting PRESUMPTION, PERTINACITIE and CONTENTION, his fwome brothers, into his companie, he maligneth all men that commend him not, sweares that Gospeller to be a dronckard whom he neuer knew, protests this Bishop to be a Nestorian, who notwithstanding with CIRILE and the Counsaile of Ephesus condemneth his saying, Ego bimestrem & trimestrem hand quaquam confiteor deum. He condemneth all mens knowledge but his owne, raising vp a Method of experience with (mirabile, miraculofo, flupendo, and fuch faburthen words: as FIEROUANTI doth) aboue all the learned Galienists of Italie, or Europe. Bring him to counsaile, he disturbeth the fathers: make him a Lawier, he nourisheth contentions: thwart him in his opinion, he will sweare that CAPI-TAN MUSCIO the Spaniard, was a moderate fouldier, where in the expedition against the Turk (whē SEBASTIANO VENIERO was Generall of the Armie of the Venetians, and MARCO ANTONIO COLUMBINO Generall for the Pope, & Leiutenant of DON IOHN D'AUSTRIA) he and two of his companions, were hanged for fedition and infolence. Though he looke with a counterfait eie. none must see further then he, and whatsoeuer he saith, must be held an Aphorisme, or he flings house out of the window with his boaftings. If he heare any man praifed, he either obscureth his fame by condemning him of dissolutenesse, or detracteth from his credite by vrging some report of intemperance. So that he wholy ascribeth desert to himself, and laies the burthen of imperfection on all others mens backs. In the Stationers shop he sits dailie, Iibing and flearing ouer euery pamphlet with Ironicall leasts; yet heare him but talke ten lines, and you may score vp twentie absurdities: I am not as this man

man is, is his common protestation, yet a more aranter Diuel is there not betwixt S. Dauis and London. Make him a schoolemaister and let him live on his Accidence, no man passeth the same foord with him but he drownes him; PERSEUS is a foole in his stile, & an obscure Poet. STATIUS, nimium tumidus, too swelling. He hath an oare in euery mans boat; but turne him loofe to write any Poeme, God amercie on the foule of his numbers: they are dead, dul, harsh, sottish, vnpleasant, yea ELDERTONS nose would grin at them if they should but equall the worst of his Ballads. But foft who comes here with a leane face: and hollow eies, biting in his lips for feare his tongue should leape out of his mouth, studying ouer the reuertions of an ordinarie, how to play the ape of his age? I know him wel, it is DERISION, a prettie Diuel I promise you, at his hécles waits RASH IUDGEMENT in a cloake of ABSURDITIES: Ho APELLES look to your pictures, for these Diuels will reprooue them; Sirha, cut not your meat with the left hand, spit not without the comely carriage of your head, speake not an accent amisse I charge you; for if Derision catch you in one trip, Rash Iudgement shal condemn you, and he wil execute you. But how I pray you? Marry he will run ouer all his varietie of filthie faces, till he light on yours: beat ouer all the antique conceits he hath gathered, til he fecond your defect, and neuer leave to deride you, till he fall drunke in a Tauerne while fome grow ficke with laughing at him, or confult with Rash Iudgement how to delude others, that at the length hée prooueth deformity himself. This cursed CAM cares not to mock his father; & as the Rabin HANANY faith, He neuer fitteth but in the chaire of Pestilence, his méerest prosession is Atheisme: and as IOB faith, To mocke at the simplicitie of the iust: to be briefe with SENECA in MEDEA.

Iob. 12.

Nullum ad nocendum tempus angustum est malis. No time too short for bad men to doe hurt.

It is meat and drinke to him when he is mocking another man: Christ his Sauior is a Carpenters sonne: Christians, Galileans in contempt: Nay such blasphemie vttereth he betwixt the Holy ghost and the blessed and Immaculate Virgine MARIE, as my heart trembleth to thinke them, and my tongue abhor-

abhorreth to speake them.

Next him marcheth HYPOCRISIE in a long gowne like a scholler; how like his father LEUIATHAN he looks? But that his horns are not yet budded, because he moulted them verie lately, in the lap of an Harlot. Oh how ancient a Gentleman would hée be! he claimes from SIMON MAGUS his petigrée, and by discent tels of SILENE the Harlot his first by the mothers side, the comes he to MENANDER the coniurer, from him reckons he to the Nicolaits, who held ye axiome of ARISTOTLE in a finister fence, Bonum quo communius co melius, A good faire wench the commoner shee were, the better she were: Then CHERINTHUS, EBION, the one confirming that circumcifion was necessary, the other, that Christ was not before his mother: next these the yeare 100 MARCION. denying God the creator to be the father of Christ: then VALEN-TINIAN, alleaging that Christ participated nothing with the Virgine Marie: From them to the Cataphrici, Tatianiand Seueri-ANS: after the feto FLORUS and BLASTUS in the time of ELEUTHERIUS the first. It were too long to recken the whole of them, but this I am fure of, the last sectarie of his kin now aliue (as he saith) is a Brownist, and an Hereticke he is I warrant him. This Diuel (as most coniured by the constant and ghostly writings of our fathers and schoolemen,) I leave to discouer, only this much of him as a true marke to know him by; he begins his innouations, because he is crost in his requests, as BLASTUS; neither is he fauored but by the ignorant and vnlettered, as by THEODOTUS Nicephor. lib. a cobler: to be short, as AUGUSTINE saith, Ad hoc hæreses sinuntur 3. cap. 7. Auesse effe vt probati manifesti siant, Thersore (saith he) are heresies suffred 67. vers. conto florish, to the end that being proued they may be made manifest. gregatio.

Another sonne hath he, and his name is CURIOSITIE, who not content with the studies of profite and the practise of commendable sciences, setteth his mind wholie on Astrologie, Negromancie, and Magicke. This Diuel prefers an EPHIMERIDES before a Bible; and his PTOLOMEY and HALI before AMBROSE, golden CHRISOSTOME, or S. AUGUSTINE: Promise him a samilier, and he will take a slie in a box for good paiment: if you long to know this slaue, you shall neuer take him without a book of characters in his bosome. Promise to bring him to treasure-troue,

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### Incarnate Deuils.

he will fell his land for it, but he will be cousened: bring him but a table of lead, with croffes (and ADONAI, or ELOHIM written in it) he thinks it will heale the ague, and he is so busie in finding out the houses of the planets, that at last he is either faine to house himselfe in an Hospitall, or take vp his Inne in a prifon: he will not eat his dinner before he hath lookt in his Almanake: nor paire his nailes while Munday, to be fortunat in his loue: if he loofe any thing, he hath readie a fiue and a key; and by S. PETER and S. PAULE the fool rideth him: hée will shew you the Deuill in a Christal, calculate the nativitie of his gelding, talke of nothing but gold and filuer, Elixer, calcination, augmentation, citrination, commentation; and swearing to enrich the world in a month, he is not able to buy himselfe a new cloake in a whole yeare: fuch a Diuell I knew in my daies, that having fold all his land in England to the benefite of the coosener, went to Antwerpe with protestation to enrich Mon-SIEUR the Kings brother of France, LE FEU ROY HARIE I meane: and missing his purpose, died miserably in spight of HERMES in Flushing. Of this kind of Deuill there was one of late daies flourishing in Lions (a famous cittie in France) who was so much befotted with starre gazing, that he credibly belieued that there was a certaine Diuinitie in the Sunne, the Moone, and other Planets, faying that the Sonne was true God, which he tearmed the chiefest light and Supremum genus, aboue all the Categories of ARISTOTLE, but after a little *Eleborus* had purged him. and reason conuicted him, he recanted. This Diuell if he sall ac-- quainted with you (as he did with the Arians) he ties you to MARTINET their familiar, maketh you honour Sathan in forme of a Bull, binding you to horrible and abhominable crimes, as first to adore the Deuill as God, then to disauow your Baptisme, next to blaspheame your creator, fourthly, to sacrifice to the Deuil, fifthly, to vow and dedicate your own children to his feruice, fixtly, to confecrate those that are vnborne, seuenthly, to seduce others to your power, eightly to sweare by the name of the Diuell, ninthly, to procure abortion to preuent Baptisme, tenthly, to eat your children before birth as HORACE writeth and partly infinuateth.

Neu

#### Neu pransæ lamiæ viuum puerum extrabat alus.

Then teacheth he you to kill and poison, againe to rot cattell by charmes, then to raife stormes and tempests by inuocation of Diuels: what need more horror? Blasting of corne, inducing of famine, prodigious incests, the sonne with the mother, the daughter with the father, Magicall ingendrings betwixt the forcerer and the Diuell, called by the Hebrews LILITH; al this (as partlie CIPRIAN in his Recantation confesseth, Malleus maleficorum: and PRIERAS in his Booke De demonum mirandis witnesse) are the fruits of CURIOSITIE, and the working of forceries. and the instructions of the Diuell. There are many in London now adaies that are befotted with this finne, one of whom I saw on a white horse in Fléetstréet, a tanner knaue I neuer lookt on, who with one figure (cast out of a schollers studie for a necessary servant at Bocardo) promised to find any mans oxen were they loft, reftore any mans goods if they were stolne, and win any man loue, where, or howfoeuer he fetled it; but his Iugling knacks were quickly discouered, and now men that in their opinions held him for a right conjurer, dare boldly sweare that he is a rancke cousener.

Another fonne LUIATHAN hath that deserues discouering, for of all the children his father hath, he is most befriended & least fuspected: hisname is SUPERFLUOUS INVENTION, or as some tearme him NOUEL-MONGER or FASHIONS. Sometimeshe is a cooke, inventing new fauces and banquets, fometimes deuifing strange confections to befot an idolater of his bellie, fometimes for an irefull man he deuiseth strange reuenges, sometime for a searfull, strong towers to kéepe him in: he is excellent at billiment laces to deuise new, and for pouders to breake the cannon, and poisons to kill lingerlinglie, he yéelds neither place to FIEROUANTI nor any Italian. If Ladies lacke paintings and Beletse, Venice affoords not the like; and if your mastership lacke a fashion, commend me to none but him. This is he who first found out the inuentions to curle, and to him it is ascribed the changing and dying of haire: For he could be no lesse then a Diuell in my opinin, that durst falsifie Gods words, where hee faith,

Non potes vnum capillum facere album aut nigrum, Yet dare he ad-Matth. 5.

C iij uenture

### Incarnate Diuels.

Constit. A-post. lib. 1.

ca. 4. & 9.

uenture to know all. CLEOPATRA in her time was his dear friend. and in our age he is fought too both in Towne and Countrie. The chines of Béefe in great houses are scantled to buie chains of gold; and the almes that was wont to releeue the poore, is husbanded better to buy new Rebatoes: it is monstrous in our opinion to sée an old man become effeminate, but is it not more monstrous to sée the old woman made young againe! the Elephant is admired for bearing a litle castle on his back, but what fay you to a tender, faire, young, nay a weakling of womankind, to weare whole Lordships and manor houses on her backe without sweating? Vestium luxus (saith TULLY) arguit animum parum sobrium. Alasse sobrietie where shalt thou now bée fought, where all men affect pompe? The Plowman that in times past was contented in Russet, must now adaies haue his doublet of the fashion with wide cuts, his garters of fine silke of Granado to méet his SIS on Sunday: the farmer that was contented in times past with his Russet Frocke & Mockado sléeues, now sels a Cow against Easter to buy him silken géere for his credit. Is not this FASHIONS a iolly fellow that worketh this? Vrge the constitution of the Apostles to our gallants, O homo mors æterna tibi parataest, quoniam propter ornatum tuum illaqueasti mulierem vt amore tui flagraret, Man eternall death is prepared for thee, because thou hast allured women to sinne by thy dissolute garments. Tut fay they, we stand not on credite nor on conscience; and yet they lie too, for fo long they stand on their credites that they vtterly fall by them. Crie out with them to the woman, and will her not paint her vifage; now I faith Sir foole (will she say) helpe of nature is no sinne, to please my husband: Nay, whispers Fashion in her ears, if you be Gods works, you had the more reason to be adorned because his. Impiety thus alwaies attending on this Deuill, he forgeth excuses to dispence with conscience. It is a great matter saith TERTULIAN to sée the vanitie of women in these daies, who are so trimd and trickt, that you would rather fay they beare great forrests on their necks, then modest and civill furnitures: Tut answers FASHION, it kéepes their faces in compasse; To weare wiers and great ruffes, is a comely cops to hide a long wrinckled face in. Boul-

20

sters for crookt shoulders, who but Fashions first sold them in Venice? and since busks came in request, horne is growne to such a scarcitie, that Leuiathan hath cast his owne beakers of late to serve the market. There are boulsters likewise for the buttocks as well as the breast, and why forsooth? The smaller in the wast, the better handled. Beléeue me, I thinke in no time IEROME had better cause to crie out on pride then in this, for painting now adaies is grown to such a custome, that from the swartsafte Deuil in the Kitchen to the fairest Damsel in the cittie, the most part looke like Vizards for a Momerie, rather then Christians trained in sobrietie: O poore woman (cried the Father) canst thou lift up thy sace to heaue, cosidering God knows theenot? Tutallthismoues not (quoth Inuention of Nouelties) we must have more new Fashions: well be it so master Diuell, yet let your dames take this verse of Martials for a conclusion:

Omnia cum fecit Thaida Thais olet.

Lib. 6. Epig.

When Thais hath done all, yet Thais smels.

But let vs leave this Diuell at his cutting bord intentiue for new fashions against next Christmas, and sée what Diuell and fonne of pride marchethnext, forfooth INGRATITUDE, carelesse both in apparrell and lookes: This is a generall fellow, and thinkes scorne to be vnséene in all the sinnes of the world. If hée receiue graces from God, it not his mercie that giveth them, but his owne industrie; he is a right PELAGIAN, presuming by naturall vertue (without the grace of God) to attaine Paradife: Giue him what you can, hée condemnes you for your labor: he cals his maister old dunce that taught him learning; and to his father that brought him vp, he protests he knows him not poore groome, nay if he beg he scornes to reléeue him: his benefactors might haue kept their money with a vengeance: and for his Lord (if he serue at any time) none but Ingratitude if hée decay, will foonest sell him to a sergeant, he is the sittest instrument to hang his Maister, fo that of PLAUTUS is verie aptly applied vnto them.

> Si quid benefacias lenior pluma gratias. Si quid peccatum est plumbeas iras gerunt. Lighter then feather, thanks if thou befriendest.

> > But

But leaden wrath they beare if thou offendest. To be short with IEUENAL in his Satires.

Ingratos ante omniapone fodales. Of all men flie vngratefull friends.

Nihil augetur ingrato (faith BARNARD) fed quod accipit, vertitur ei in perniciem, To an vngratefull man nothing is encreased, and that which he receiveth, turneth to his destruction. PLINY in the Prologue of his naturall Historie calleth them fures & infelices, Theeues, and vnhappie, that acknowledge no benefites: and SENECA the Philosopher counteth them worser then Serpents, for Serpents (faith he) cast out their poison to other mens destruction, but vngratefull men without their owne disgrace cannot be vnthankfull. HERMES TRIMEGESTUS counteth the best sacrifice to God to be Thanksulnesse, it solloweth then à contrarijs that the worst thing in his sight is Ingratitude. The commenter vpon ARISTOTLES Book De animalibus telleth a storie to this purpose: A certaine husbandman nourished an Aspis in his house, feéding him daily at his own table, and chearing him with his owne meat; it fortuned a little while after that hee brought forth two yong ones, the one of which poisoned the hufbandmans sonne, and brought sorrow to his houshold: The old breeder considering this (in the sight of the father) murthered the offender, and as if ashamed of his ingratitude, departed the house with the other. Behold sence of benefite in a Serpent, and will man be vnthankfull? The Lion that was healed by ANDRONICUS in the wood, did he not faue his life in the Theator? Man consider this, and to bring thee the more in hatred with this fiend, weigh this one example of SENECA written in his fourth Booke De beneficijs: A certaine souldior indangered by shipwracke, and floating (for the space of twentie daies) on a broken mast in a sore tempest, was at last cast a shoare in a Noblemans Lordship, by whom he was reléeued with meat, clothes, and monie: This Nobleman comming to PHILIP of Macedon his King, and encountring a little after with this vnthankfull fouldier, was by him accused of false Treason: and so much for the time did iniquitie preuaile, that not only he indangered the Noblemans life, but possess his goods likewise, by the beneuolence of the King: notwithstanding truth (which according to SENECA in OEDIPUS, odit moras, hatethdelay) being at last discouered, and the king affertained of the wretched souldiors ingratitude, he branded him in the face with a burning yron, and dispoiling him of his ill gotten goods, restored the other: so deale you by this Diuell of our age, and beware of his subtilties, for if once he proue an intelligencer, he will helpe to hang you.

The next Harpie of this breed is SCANDALE and DETRACTION. This is a right malecontent Deuill, You shall alwaies find him his hat without a band, his hofe vngartered, his Rapier punto r'enuerso, his lookes suspitious and heavie, his lest hand continually on his dagger: if he walke Poules, he sculks in the backe Isles, and of all things loueth no focieties: if at any time he put on the habite of grauitie, it is either to backbite his neighbor, or to worke mischiese: well spoken he is, and hath some languages, and hath red ouer the conjuration of MACHIAUEL: In beleife he is an Atheift, or a counterfait Catholicke; hating his countrie wherein hee was bred, his gratious Prince vnder whom he liueth, those graue counsailors vnder whom the state is directed, not for default either in government, or pollicy, but of méere innated and corrupt villanie; and vaine desire of Innouation. He hath béene a long Traueller, and féene manie countries, but as it is faid of the toad, that he sucketh vp the corrupt humors of the garden where hée kéepeth; fo this wretch from al those Prouinces he hath visited, bringeth home nothing but the corruptions, to disturbe the peace of his countrie, and destroy his owne bodie and soule. If he studie, it is how to dispence and frustrate statutes, and (being grounded by ill counsel, and prepared for mischiese) he laboureth (as the Legist saith) not to avoid the finne, but the penaltie. This fellow spares neither Nobilitie, Clergie, nor Laietie, but (like that Roman Emperor, vnworthie the naming) defireth that the whole people and comminaltie had but one head, that he might cut it off at one stroake. Let him have no cause, he wisheth VITELLIUS miserie to maiestie, and swears by no small bugs, that all the world is imprudent that imploies him not: This is hee that in privie Conuenticles draws discontented Gentlemen to conspiracies,

Matth. 18.

Mach. lib. 3

chap. 6.

and having brought the past the mercie of the law, he bewraies them first; bringing them to a violent end, and binding himselse to perpetuall prison: But woe be vnto him (faith Christ) by whom the scandale and offence commeth, it were better for him that a militone hung about his necke, and that he were cast into the bottome of the sea: It is a position in the Apophthegmes of the Rabins, that he that draweth many men to fin, can hardly settle himselse to repentance; then in what miserable estate is this wretch that delighteth in nought els but traiterous and deuillish stratagems? his daily companion in walke, bed, and bord, is rebellion and disobedience; and of the seed of this Serpent are raifed so many monsters, that no cittie in Italie hath beene vnstained with them, and no Kingdome in Europe vnmolested by them. Ill would they observe that golden sentence of CORNELIUS TACITUS registred by MACHIAUEL, who faith. That men ought to honour things past, and obey the present, desiring and wishing for good Princes, and howsoeuer they proue to endure the: I but (answeres SCANDALE) I neuer respect how things bée. but how I wish them to be: notwithstanding (sir Deuil) let this be your looking glasse, That neuer scandale or conspiracie hath ben raifed, but the practifer hath at last rewd it. The little Spaniard that affailed FERDINANDO the wife king with a knife; DERUIS the Turkish Priest that assaulted BAIAZETH, what end came they to? Either their enuie (to their shame) was discouered by their feare, or drowned in their blouds. The schoolemaifter that betraied the Phalerians children, was hee not whipt home by CAMILLUS? ANTIGONIUS, CÆSAR, and all these Monarchs. have they not loued the Treason, but hated the Traitor? Read all the annals and observations of antiquitie, and there hath nothing begun in corruption, but hath ended in mischiefe. But for your detraction, SCANDALE, blush you not to vse it? No, fay you, the Diuell delighteth in mischiefe; yet will I giue your Mastership short hornes since you are so curst a beast, that you may hurt no man: your course is you say to backebite superiors, to scandale the fathers and gouernors of the church, to bring Christians and Catholique Religion in hatred; but wretch as thou art, know this, that he that toucheth the credite

of the Cleargie, toucheth the apple of Gods eie; and who so lo- Zachar 2. ueth to detract, is hateful to God: the wife man faith, that the Romans I. Prou. 24. detractor is abhominatie hominum, the abhomination of men: and Dan. 7. GERSON faith, that detraction is gréeuouser then thest. This Diuell is fitly figured in that beaft which DANIEL faw having three rancks of teeth, to whome it was faid. Arise and eat much flesh: These thrée orders of téeth are thrée manners of detraction: The first is to deminish or misinterprete the action of a man, as if done vnder corrupt intention; or comparing one defert with another, to shew that the action was not done so vertuously as it ought, neither so perfectly as it might have beene: The fecond maner, is (vnder an intent of defamation) to publish a mans hidden defects, which by the law of charitie should bée hidden, and in reason may be wincked at: The third manner is the most mischieuous, which is to imagine treasons and impose them on innocents. These teeth PETER teacheth al Chriftians to beat out when hee faith, Laying apart all malice, 1. Pet. 2. and deceit, simulation, enuie, and detraction, desire milke: And what milke is this? Trulie sweet, and charitable words, for it is the nature of the tongue to speake good and vertuous things; what otherwise it vttereth, it is but the corruptions of the heart. A detractor (as a father faith) may rightly be compared to CADMUS of Gréece, who fowed Serpents téeth on the earth, out of which arose men who slew one another: so tamorph. the Detractor spreddeth nothing but corrupt and venomous féed, out of which spring contentions, warres, and discentions among men. A Detractor likewise (saith HOLGOT) is like a stincking sepulcher, for as out of the one issueth foule and poylonous fauours, fo out of the others mouth commeth fedious, and pernicious conspiraces. It is a conclusion of Au-STINES, that Qui negligit famam crudelis est, He that neglecteth his fame is cruell; and another Philosopher witnesseth, that hee that loofeth his credite, hath nought els to loofe. Beware therefore of this diuellish SCANDALE, Rebellion, and Detraction, and crosse you from this Deuill, least he crosse you in your walkes.

Holgot in lib.

D ij

Another

Another Diuel of this age (and the sonne of LEUIATHAN) is A-DULATION, who goes generally ietting in Noblemens cast aparrell, he hath all the Sonnets and wanton rimes the world of our wit can affoord him, he can dance, leape, fing, drinke vp-fe-Frise, attend his friend to a baudie house, court a Harlot for him, take him vp commodities, féed him in humors; to bée short, fecond and ferue him in any villanie: If he méet with a wealthy yong heire worth the clawing, Oh rare cries he, doe hée neuer fo filthily, he puls feathers from his cloake if hée walke in the stréet, kisseth his hand with a courtese at euery nod of the yonker, bringing him into a fooles Paradife by applauding him; If he be a martiall man or imploied in some Courtly tilt or Tourney, Marke my Lord (quoth he) with how good a grace hée fat his horse, how brauelie hée brake his launce: If hée bée a little bookish, let him write but the commendation of a flea, straight begs he the coppie, kiffing, hugging, grinning, & fmiling, till hée make the yong Princocks as proud as a Pecocke. This DA-MOCLES amongst the retinue caries alwaies the Tabacco Pipe, and his best living is carrying tidings from one Gentlemans house to another: some thinke him to be a bastard intelligencer but that they suspect his wit is too shallow. This is as courtlie an ARISTIPPUS as euer begd a Pension of DIONISIUS, and to speak the only best of him, he hath an apt and pleasing discourse, were it not too often fauced with Hiperboles and lies: and in his apparell he is courtly, for what foole would not be braue that may flourish with begging? The sword of a persecutor woundeth not so deepely as he doth with his tongue. Neither dooth the voice of a Syrene draw fo foone to shipwrack as his words: yet (as ARISTOTLE and CICERO thinke) he is but a feruile fellow, and according to THEOPHRASTUS, he is an ant to the graine of good nature: Of al things he cannot abide a scholer, and his chiefest delight is to kéepe downe a Poet, as MANTUAN testifieth in these verfes:

Augustin. Psal. 6. 9.

Cicero lib. 2. Tufcul. quest.

Mant. in Eglog. Est & apud reges rudis, invida, rustica turba. Mimus, adulator, leno, assentator, adulter, Histrio, scurra quibus virtus odiosa poetas.

Mille

Mille modis abigunt: vt quande cadauera cerui. Inucnere, fugant alias volucresque ferasque.

There is in Princes and great mens courts (faith he) a rude. enuious, and rufticke troupe of men, leasters, flatterers, bauds, foothers, adulterers, plaiers, and fcoffers, who hating all vertue find a thousand inuentions to drive Poets thence, like to Karrion crowes, that having found a carkas, drive all other birds from it: and as the Culuer (as OUID faith) alwaies seeketh and Aspicis ve haunteth the cleanest Douecoat, so this flattering Diuel is stil veniant ad candida tecla conversant in the house of the mightie: and as in the sattest columba? ground growes the ranckest grasse, so with the men of greatest ability dwelleth the chiefest flatterie (S. IEROME cals him a Domestical enemie.) This Κολακία as the Gréeke tearmes it, hath but Pro. 1. super litle difference from rauening, for if we beleeue CÆLEIUS RODEGI- illud si le la NUS, & ERASMUS in his Apophthegmes, the only changing of a let- Rod. lib. 11. ter, will make CORACHAS & COLACHAS crowes & flatterers all one. Eraf. Apop. ALEXANDER méeting with this Diuell in the person of ARISTOBU-LUS, conjured him quickly, for as POLITIAN writeth on SUETONIUS. he not only scorned his flatteries, but cast his Chronicles into the river of Hidafpes, telling him that he deserved no lesse, who had so fabulously handled his victories: had HEROD done no leffe when the Tyrians cald him God, his pride had not beene notified to the world; neither strooken by an Angell, should hée haue béene deuoured by wormes. This feind is continually attended and accompanied with foure of his brethren, LIGHTNES OF MIND, Vaine Ioy, Singularitie, & Defence of a mans fins: Lightnes of mind, teacheth him to prefume, VAINE IOY swelleth him with temporall prosperities, SINGULARITIE makes him affect innouations to pleafe, DEFENCE OF HIS SINNES groundeth him in his owne mifchiefes; This fin is the only peruerter of friendship, and disturber of societie, and vnhappily saith TULLY is that possession good, Cicer. offic. 3. which is purchased by simulation & flatterie: so that great cause had both the fathers and Philosophers to detest this sin, because they knew that man is naturally apt to flatter himselfe, and is best pleased to heare his impersections dissembled. The ancient Emperours desirous to auoid this error, and to banish this D iii poison

Second, fel de Mefsia lib.

2. cap. 117.

poison from their pallaces, fought out the wifest men to be their Counsailers, who most of all detested this vice, as SALOMON who was aduifed by NATHAN and SADOCH: CAROLUS PIUS the Emperour, by learned ALCUINUS: TRAIAN the iust, by learned PLU-TARCH: NERO the vniust, by grave SENECA: ALEXANDER (though a conqueror) by ingenious ARISTOTLE: PTOLOMEY of Egypt, by the 70 interpreters. To conclude therefore the discourse of this Deuill, I will end with two notable actions of the Romanes, whereby you may perceive by them, to make estimation of truth, and to grow in detestation of Flatterie and Falshood: The Emperour Augustus in his triumph ouer An-THONIE and CLEOPATRA, led to Roome (amongst his other spoiles) a graue Egyptian Priest of sixtie yeares old, whose life was so full of continence, and words fo stored with truth, that it was neuer heard of him in all his life time that hee had told vntruth. or vsed flatterie; for which cause it was concluded by the Senate, that hee should presently bee set sree, and made cheife Prieft, commanding (that among the statues of famous and renowmed men) one in especiall should bee reared for him. SPARTIANUS on the contrarie fide, sheweth an example quite opposite to this, and this it was: during the Empire of CLAUDI-US, there died a certaine Romane called PAMPHILUS, who as was clearely prooued, had not in all his life time spoke one true word, but wholly delighted in lying and flatterie: for which cause the Emperour commaunded that his bodie should bee left vnburied, his goods should bée confiscate, his house ouerthrown, and his wife and children banished Roome, to the end that the memorie of a creature fo venomous, should not liue and haue residence in his Commonweale. In which two things MESSIA vieth this observation, that in the time that these first effects happened, the Romanes were mortall enemies of the Egyptians, for which cause it may easilie bée séene how powerfull the force of truth is, since the Romanes raised a statue to their Enemie, and deprived their homeborne fonne and Cittizen of buriall for being a flattering lier: Hetherto hée, and here conclude I the description of this fiend.

Behold

Behold next I sée Contempt marching forth, giuing mée the Fico with this thombe in his mouth, for concealing him fo long from your eie fight: He was first nursed by his owne sifter, CUSTOME TO SINNE, and therefore according to THOMAS A-OUINE, Magis peccat peccans ex habitu, quam aliter. He finneth more, finning in habitude then otherwife: CONTUMACIE hath steeld his lookes, fo that he disdaines his superiours, and RASHNESSE so confounds him with will and passion, that hee is wholly subject to headlong PRECIPITATION: ARROGANCIE makethhim fumptuous in apparrell, loftie in gate, affecting in spéech, and thus marcheth forth this Incarnate Deuill, God bleffe your eie fight. This is he dare breake statutes, blab the lip at superiours, Mocke Preachers, beat Constables, and resist Writs, nay, which is the sin of the Deuils, contemne God. If a poore man falute him, hee lookes as if he scorned him, and if he give him but a becke with his finger, hée must take it as an almes from an Emperour: The wifest man is a foole in his tongue, and there is no Philosophie (faith he) but in my Method and carriage: he neuer speaks but hee first wags his head twife or thrife like a wanton mare ouer hir bit, and after hée hath twinckled with his eies (as hée would read his destinie in the heavens) and chewed the wordes betweene his lips (as if nought but the flower of his Phrase could delight or become him) out braies hée foorth fo simple a discourfe as would make a mas heart burst with laughing to hear it: To the cobler he faith, fet me two femicircles on my suppeditaries; and hée answeres him, his shoes shall cost him two pence: to his feruant hée chops the fragments of Lattin in euerie feast of his phrase, My deminitiue and desective slave (quoth hée) giue mée the couerture of my corpes to ensconse my perfon from frigiditie; (and al this while he cals but for his cloak.) Get him write letters to his friend, and marke mée his Method: Sien of my Science in the Catadupe of my knowledge, I nourish the Crocodile of thy conceit; my wrath-venger (hee meanes his fword) shall annichilate their identities. and seperate the pure of their spirits from the filthie of their flesh, that shall srustrate thy forwardnesse, put

put out the candel of thy good conceit towards me. Should I regifter the whole, it would rather waxe tedious then delightfull: and as his spéech is extreamely affected and sond, his writing ridiculous and childish, so is his life so far out of square, that nothing can reforme him: Talke to him of obedience, he faith it is the seale of a bace mind: Tell him of good gouernment, it is the gift of fortune, not the fruit of consideration: Rip vp the successe of battels, he faies they were not well followed. In briefe, nothing can please him, who despiseth all things. If you say that (as Publius Mimus faith) the smallest haire hath his shadow (& with Rabin BEN-AZAI) that no man liuing is to bee contemned, for eueric man shall have his hower, and eueric thing hath his place: Hée will answere aquila non capit muscas. Euerie bace groome is not for my companie. Beware of this DIEMON, for though hée bée the last of LEUIATHANS race, yet is hée the arrantest and subtillest Atheist of all these Deuils. Hitherto haue I discouered pride and his children; now hauing taught you to know them, let me instruct you to avoid them.

As eueric mischiese is best avoided by opposing against him his contrarie, so arme your selues with Humilitie against Pride and his faction, and he shall not confound you: For as AUGUSTINE faith, Pride finketh to Hell, and Humilitie leadeth to Heauen: Pride is the step to Appostasie, and being opposed against God, is the greatest sinne in man. All other vices (faith AUGUSTINE) are to bée taken héed of in finnes, but this, in good doings, least those thinges that are laudably done, bee loft in the defire of praise. Follow Christ quia mitis est, and heare a Father crying to you, Ecce habes humilitatis exemplum superbiæ medicamentum, Behold thou hast an example of Humilitie, and a medicine against Pride: Why swellest thou therefore Oh man? Thou lothsome and carrion skinne, why art thou stretched? Thou filthie matter, why art thou inflamed? Thy Prince is humble and thou prowd; Caput humile, & membra superba. The head humble, the members loftie, thus farre hee. Let vs refemble the Pecocke (according

August, kpist, 38.

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August. ad Dioscor. to the counsell of IEROME) which no longer delighteth in the brightnesse and beauty of her seathers, but whilst she beholdeth them, and séeing the desormitie of her séet, is consounded and ashamed: so let vs, considering our infirmilies, be ashamed of our lostinesse, remembring daily that of SENECA:

Sequitur superbos victor à tergo Deus. Reuenging God attends vpon the proud.

Amongst many other plagues of a proud man this is one, that Dominus deridebit eos. as the PSALMIST faith, Our Lord shall laugh them to scorne: where, of the iust and humble man it is said, Lætabitur cum viderit vindictam, He shall reioice when hee Et ego quo-seeth the reuenge. Very rightly is a proud man compared to que in interismoke, the which the more it ascendeth, the more it vanisheth: tu vestro ri debo. fo the loftie and proud minds of this world, the more they are mounted, the more fuddenly are they confumed. To be fhort, (and in a small lesson to shut a true remedie against Pride and all his followers) vse this: first, consider how God hath grieuously punished that sinne: next, call to thy consideration mans mortall weaknesse and infirmity: thirdly, keepe in memorie the reward of Humilitie, and the hainousnesse of Pride, expressed in BOETIUS by these words, Cum omnia vicia fugiant à Deo, sola fuperbia se ei opponit, Whereas all vices flie from God, only Pride opposeth herselse against him. And let this serue for a due conclusion set downe by SALOMON, that Vbi superbia, ibi & contumelia est; vbi autem humilitas, ibi sapientia cum gloria, Where pride is, there contumely is also; but where humility is, there is wisdome

with glory.

Tut preachers can better teach this (fay you) returne you to your deuils: I confesse it my friends, absolue me therefore, and you shall heare me tell of strange deuils raised by AUARICE and cursed MAMMON: your silence saith, Doe, and therefore

and curled MAMMON: your filence faith, Doc thus make I an entrance to my fecond discourse.

Of

# **J**Of strange and miraculous Deuils ingendred by *Mammon*.

VARICE which (as AUGUSTINE defineth it) is an infatiable & dishonest desire of enioying euery thing (our secod ERYNNIS & MAMMON, the son of Satan) tormented & waxen old with intollerable desire, finding the world insufficient to satisfie his affe-

ctions, by cold cathars of icalousie féeling his sences choked. and with a Paralisis of seare, shaken almost one ioint from another; betooke himselfe at last to his caue of suspition, where he fuffereth his cuidences to be worm-eaten for want of opening. and his gold and filuer to ruft for want of vse. Yet being loth the world should lack members to supply his office, or Satan want ministers to conduct soules to hell, in like fort as PALLAS is fained by the Poets to be begotten in the braine of IUPITER without mother, so did Auarice in ye concauity of his codshed, beget seuen Deuils, which after a belke of furfet having breathed into the world, it is necessary you knew them, y' you might the better auoid them. The first of them is VSURY (a Deuill of good credit in ve city) who having privily stolne a sufficient stock from the old miser his father, hath lately set vp for himselfe, and hath source of his brothers his apprentices. The first of them is HARDNESSE OF HEART, who bringing into his banke contempt of the poore, is fet by him to beat beggers from his doore, & arrest his debters by Latitats. The fecond is, VNMEASURABLE CARE, and TROUBLE OF MIND, who hath brought this portion to be imploid; destruction of the mind, neglect of Gods feruice, want of faith, iealousie of losse: he kéepes the cash, and suffers not a mouse to enter, but he fcores him. The third is VIOLENCE, & for him he hath bought a Sargeants office, who hath fo many eies like ARGUS to watch, that no poore creditour can escape him: His stock is a bunch of writs, and a hanger, and ordinarily he weares his mace at his back in stead of a dagger. The fourth is RAPINE, and hée iets about the streets to steale for him, hee is a passing good hooker and picklock; and for a short knife & a horne thimble, turne him loose to all the fraternity: his stock is false keies, engines, & sword

and buckler: Him hée imploies to rob from them hée hath lent money to, to the end they may be the fitter to commit a forfaiture. This VSURY is iumpe of the complexion of the Baboun his father; he is haired like a great Ape, & swart like a tawny Indian, his hornes are fometime hidden in a button cap (as TH. N. described him) but now he is fallen to bis flat cap, because he is chiefe warden of his company: he is narrow browd, & Squirril eied, and the chiefest ornament of his face is, that his nose sticks in the midst like an embosment in Tarrace worke, here & there embelished and decked with verucæ for want of purging with Agarick; fome Authors have compared it to a Rutters codpiece, but I like not the allusion so well, by reason the tyings have no correspondence: his mouth is alwaies mumbling, as if hée were at his mattens: and his beard is briftled here & there like a fow that had the lowfie: double chinned hée is, and ouer his throat hangs a bunch of skin like a mony bag: band weares hée none, but a welt of course Holland, & if you see it stitcht with blew threed, it is no workiday wearing: his truffe is the piece of an old packcloth, the marke washt out; and if you spie a paire of Bridges fatten sléeues to it, you may be assured it is a holy day: his points are the edging of some cast packsaddle, cut out sparingly (I warrant you) to serue him & his houshold for truffing leather: his iacket forfooth is faced with moth-eaten budge, and it is no lesse then Lisle Grogeram of the worst: it is bound to his body with a Cordeliers girdle, died black for comelines fake: & in his bosom he beares his handkerchiefe made of the reuerfion of his old tablecloth: his spectacles hang beating ouer his codpiece like the flag in the top of a maypole: his bréeches and stockings are of one péece I warrant you, which hauing serued him in pure Kersie for ye tester of a bed some twenty yéeres, is by the frugality of a dier & the curtesie of a Tailer for this prefent made a sconse for his buttocks: his shoes of the old cut, broad at the toes and crosse-buckled with brasse, and haue loop-holes like a sconse for his toes to shoot out at: his gowne is futable, and as féemely as the rest, full of thréeds I warrant you, wherefoeuer the wooll is imploied, welted on the backe with the clipping of a bare cast veluet hood, E ii and

and faced with foines that had kept a widows taile warme twenty winters before his time. Thus attired, hée walkes Powls, coughing at euery step as if hée were broken winded, grunting fometime for the paine of the stone & strangury: and continually thus old, and féeming readie to die, he notwithstanding liues to confound many families. If you come to borrow money, hée will take no vsury, no mary will hée not; but if you require ten pound, you shall pay him forty shillings for an old cap, and the rest is yours in ready mony; the man loues good dealing. If you defire commodities at his hand, why fir you shall have them, but how? not (as the caterpillers wont to sell) at high prifes, but as the best and easiest penyworth, as in conscience you can desire them: only this, at the insealing of the affurance, if you helpe him away with a cheft of glaffe for ten pound of ten shillings price, you shall command his warehouse another time. Tut he is for you at casuall marts, commodities of Proclamations, and hobby-horses, you shall have all that you please, so hée receiue what he desires. It is a common custome of his to buy vp crackt angels at nine shillings the piece. Now fir if a gentleman (on good affurance of land) request him of mony, Good fir, (faith hée, with a counterfait figh) I would be glad to please your worship, but my good mony is abroad, and that I have, I dare not put in your hands. The gentleman thinking this conscience, where it is subtilty, and being beside that, in some necessity, ventures on the crackt angels, some of which can not flie for foldering, and paies double interest to the mifer, vnder the cloake of honesty. If he failes his day, God forbid he should take the forfaiture, hée will not thriue by other mens curses, but because men must liue, and we are Infidels if we prouide not for our families, hée is content with this his owne; only a leafe, a toy, of this or that manor, worth both his principall and ten times the interest, this is easie for the gentleman to pay, and reasonable in him to receive. If a citizen come to borrow, my friend, quoth he, you must keepe day, I am glad to helpe young men without harming my felfe: then paying him out the mony and receiving his affurance, he cafts Iolly Robbins in his head how to cousin the simple fellow. If hée haue a shop well furnished, a stocke to receiue out of the Chamber, possibility after the death of his father, all this hée hearkens after: and if he faile of his day, Well, faith he, for charitie sake I will forbeare you, mine interest paid: meane while (vnknowne to the wretch) he sues him vpon the original to an outlawry, and if the fecond time he faile (as by fome flight incouragement hée causeth him to do) hée turnes him out a dores like a carelesse yong man, yet for christianity sake, he lets him at liberty, and will in charity content him with his goods, and as PLAUTUS faith in Trinummo:

Sapiens quidem pol, ipse fingit fortunam sibi.

A right ACHAB, hee will not loofe NABOTHS vineyard for the catching after: and if an office fals, hée buies it to raife more profit in the sale therof: Hée hath false weights to sell all the wares hée retaleth: and if the reuersion of an heritage fall in his laps, he will not let to poison him that is in possession. He is the only friend to a prison house, enriching it by his prisoners. As for his dore, there are more staues in hand to beat the beggers thence, then morcels fent out to relieue their necessity. Aske him why he hoords vp mony, forfooth saith hée, against age; and yet for euery tooth hée can shew me at these yéeres, I will promise him a kingdom. Aske him why he marries not? Oh, faith hée, I am of BIAS opinion, In youth it is too soone, and in age too late: promise him a great dowry, his answer is, The saurum volo, non fæminam: The mony (man) for me, the wench likes me not. Let the learned counsell him to forsake the world & fall to rest, O saith he, with PERIANDER, Bonares est quies, sed periculosa est temeritas: Rest is good, but rashnesse is dangerous. Vrge him to hospitality, O faith hée, Quam fuauis parcimonia? How sweet is frugality? On my conscience he had rather die lowsie with PHÆ-RECIDES, then buy a shirt to shift him with. At his repasts, hee lib. 1. in vita weies the meat his mouth deuoureth, and hath more mercy of Pharecid. his mony then his body, for hée kéepes the one lockt vp fafely from funne and wind, but for his body he fuffers it to be pinched with famine and winter, nay, to be subject to all the inconueniences and tyranies of nature. To conclude with CLAU-DIAN:

E iij

Totumque

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Totumque exhauserit Hermum, Ardebit maiore siti. And though all Hermus he drinke vp at first, Yet will he burne with far more greater thirst.

Chrysoft. ho.

Bald. lib. 3.

Lib. 2. lib. 3.

Offic.

conf. 449.

Neither ought we to maruell hereat, if we consider the reafon: for (as CHRYSOSTOME faith) Vfury may be compared to the venime of a certaine ferpent, whose biting at the first is so swéet, that it ingendreth a desire to sléepe, and in sléepe, killeth. So hee that is delighted with vsury, or intangled in the nets of those that practise it; the one is slaine by the poison thereof, in the sleepe of his desire and insatiate affection; and the other thinking in the beginning to receive some profit, slumbreth & dreameth of his profit, and in the end (not acquitting himselfe of the principall) he is wholly confumed and confounded. Oh beware of this Deuill, for (as BALDUS faith) he refembleth a worme, which hauing made a hole in a trée wherein shée may turne her felfe, she ingendreth another worme of the same mallice, vntill Hom. ody/. 11. all be confumed. Some compares it to that vulture which gnawes on TITIUS liver. Some compare it to fire, which is fo active and infatiate an element, that it confumeth all things it toucheth. CATO (as CICERO reporteth) compares an Viurer to a

> Et velox inopes vsura trucidat. And speedy vsury doth kill the poore.

Homicide: and PAUSANIUS faith:

But to shew the villany of this Deuill more fitly, I will not only prooue that viury is against the law of nature, but also against the law of God. That in the law of nature Vsury was Plat. lib. 2. hatefull, it appeareth in this, that PLATO in his lawes hath forde Legib. bidden the vse thereof; and PLUTARCH in a whole treatife hath purposely disprooued it: The Turke, the Moore, the Saracene, and Tartar, all these Enemies of the policied world of Chri-Arift. lib. 1. stendome, do with horror detest it. It is contrary to nature, Polit. 4. ca. 7 you know, for a barren thing to yeeld fruit: How can it then be possible, that mony (being a barren thing) should engender money. Another reason is this, Hée that selleth one thing twise,

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commit-

committeth iniustice and larceny: but the Vsurer doth so (for in receiving the fumme, he receiveth filuer for filuer in the fame equality, and then in exacting the furplufage, he felleth the vie, In 7. precep. which is to fell twife) and the reason is (as BART. MEDINA wri§. 23. teth) that the vse can not be separated from the thing.

That Vsury is against the law of God, it appeareth in the old Testament, Exod. 22. Leuit. 25. and in another place, Thou Deut. 23. shalt lend neither gold, fruit, nor any other thing in vsury to thy Pfal. 14. brother. DAUID, EZECHIEL, and LUKE, all conclude in this: fo that Ezech. 18. by Gods law how contemptible it is, it manifestly appeareth. Luk. 6. Generall councils have condemned it, as the Council of Vienna: the law Gabinium amongst the Romans taxed them: the Canon and Ciuill lawes disable them of offices and digni-infin. ties, debar them of communicating, deny them Christian buriall, permit them not to make Testaments. A number more penalties may you find in PANORMITANE and others, too long for me to write, only fit for the curious, not the fimple. For mine owne part, Master VSURY, I hope I have indifferently handled you: if there grow any scruple or doubt in any mans mind to know him better, let him but give me warning against the next Impression, I will make the old moulewarpe hang himselfe in his owne garters to seé his villanies opened.

By your leave, my masters, here marcheth forth another Deuil: by my faith if a man knew him not inwardly, he would take him for a handsome citizen: Would you know how I call him? Mary shall you: This is BROCAGE, a crafty Deuill is hee if you marke him: hée likewise hath three brothers to attend him, which be his apprentifes: CRAFT, to keepe his shop, & corrupt his commodities: DECEIT, to take vp vpon truft, and neuer pay the principall: and PERIURY, to sweare to the prises of euery commodity. CRAFT neuer returnes him lesse then a sute of Satten for a Capon: and DECEIT (a prety Scriuener) hath great commings in, for making false conuciances for him: only PERIURY hath of late daies ill fortune; for of méere good wil (a few Termes ago) swearing for his masters credit in ye Star chamber, he was comitted to the pillery: nay, this yeere 96 hath bin very fatall for all of them, for not fo much as the whip but hath

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had a ierke at some of their back parts. This deuill at his first comming from his father was a poore knaue in a white coat, and some haue known him sell broomes for cony skins, though now he be a gentleman. Sée you his hat with the brooch in it? hée neuer paid for it: and all these gay garments which attire him, are but the fruits of one forfaiture. This dapper slaue when I knew him first, had neither credit nor beard, but well fare a woman for the first, and oft shauing for the next: do you wonder how hée growes so sat? why it is by eating on other mens charges: and what if his house be well furnished, and he pay not for it?

Tibul, lib. 1, Eleg. 1. Parcite, demagno præda petenda grege.

Tut the wealthy citizen may well spare it: hée laughs at PYT-TACUS if hee bid him pay that he was trusted with: and his reason is, because the world is mistrustfull, hée will kéepe them in a lively faith, and a stirring hope: Crede quod habes & habes (quoth the Clarke to the Bishop) and it is his ordinary motto, though scarse formall. This is hée that kéepes a Catalogue or Kalender of all the bawdy houses in a city, that is acquainted with all the viurers in a country, that can commaund any knight of the post for a crowne and a breakfast, that reuels it in all companies to grow acquainted with gentlemen. At Powls you shall fee him in the mid Isle, ready to discourse with all commers, and no fooner can a fufficient man let flip a word of want, but forth he steps and faith, I am for you sir: Will you borrow vpon pawnes? Its done for you (quoth he) because I loue you: & if he get fifty shillings on a faire cloake, the gentleman is content with forty, and I thanke you: but come the day of redéeming, if the mony be tendered him, Faith my friend is not at home, quoth he, but your cloake is fafe. The gentleman thinking him to be a man of his word, trusteth him, and lets it run vpon interest; and in the meane time the Broker and Vsurer confult, the cloake is forfaited, the mony shared, and the poore gentleman made a woodcock: if hée féeme agrieued and discontented at the loffe, Alasse sir (quoth my companion) it is not my act, Ile bring you to the principall, and let him answer you. The gentleman thinking all good faith, accompanies him,

where Master Vsurer assures him that the first interest was paid him, and for default of the last hee made seasure of the pawn, fo that the Broker is not to be blamed: but fir (quoth he) if I have done you one wrong one way, I will right you another? And how, thinke you? Marrie he lets him haue a new vpon trust, on his owne bond and the Brokers, and of such a price as hee may well crie fie on the winnings: now if money comes with this commiditie, what followes then? The Broker for his paines hath his part of it, a part of the good cheare at the infealing, a part of the gaines with the Vsurer, a part of the fées with the Scriuener, and the Gentleman himselfe hath only left him the whole summe of miserie. This théese in societie (as I may rightly tearme him) hath as many shifts in his head, as Diog. laert. CHRISIPPUS hath written volumes, (and yet hath he written of lib. 8. de vita the parts of Logick no lesse then three hundreth and eleuen volumes, besides many of other kinds:) He can sell walnut leaues for Tabacco, artificiall Balfamo and Rhubarbe for the right; and if any Marchant hath commodities scarce Marchandable by reason of wetting, maister Broker will fit him with his price and a chapman. If he lack money himselfe, he takes it vp on another mans name, and to the Merchant he protests hee doth it of charitie to helpe his friend, where in déed he doth it to reléeue his owne necessity: you shall neuer find him without a counterfait chaine about him; Bristow Diamonds set in gold in steed of right, and these puts he away at what rate he list to men that are in extremitie. Alasse I had almost forgot my selfe; why sirs there is this couenant betweene his brother Deuill the Vsurer and he, that whatsoeuer bond he enters into shal neuer be exacted at his hands. This is an only fellow to traine a man to an arrest, & bidding him to breakfast, to thrust him into the hands of a fergeant: or to toule a yoncker to an harlot, & fo helpe him to be conniecatch: trulie Campania hath not fo many vices as this companion hath villanies: He is dog at recognifances and statutes, and let him but get the sealed by a sufficient man, a hundreth pound to a pennie if they escape without forfeiture. for what with winding him into bonds for more money paiable on the same day, or false surmised assumpsits betwixt the Scri-

uener

Plutarch in. vita Martij. uener and him, he is as fure to be intangled as MARIUS at Minturnum to be imprisoned. Rightly therefore faid DEMOSTHENES in his first Oration against ARISTOGITON, that *Improbitas est audax & alieni cupida*, and more rightly may a Gentleman say that hath ben intangled in a Brokers lurches with him in *Eunucho*:

Malo ego nos prospicere quam vlcisci accepta iniuria. I had rather we should foresee, then reuenge our iniuries.

I have a whole Legend to write of this deuill, but that I am diftracted otherwise: wel maister Broker let this suffise you, you are knowne for a deuillish companion, grumble not at this assault, for the next will be the breach of your credit.

Crosse your selves my maisters more Deuils are abroad, and MAMMONS fons begin to muster: what! a fiend in a square cap, a Schollers gowne! nay, more, in his hands a Testament! Elio miraculum dicis; by my footh fir it is SIMONY. This fellow is a buier and feller of benefices, a follower of BALAAM, that fold the gift of Prophecie to BAALAC, and of GIEZI that fold the gift of health to the prince of Siria, NAAMAN SIRUS: nay, to speake more plainlie, he is a right IUDAS that fold Christ for money; SIMONY the purchaser is of the race of SIMON MAGUS, that wold buy the gift of the Holyghost from PETER, to whom he said, Pecuni tua tibi fit in perditionem, Fie vpon thee and thy money. This fellow though he can fcant réed, wil be a Noblemans chapleine, and at chopping and changing benefices there is none like him. This fiend hath twentie pound to give the Chancelors man to nominate him for a parfonage: and for a little money and a written Lattine sermon, can purchase to bée a Batcheler of Diuinitie: he is practifed to covenant with his Patron, and to fuffer him to referue fome pencion. And in election of Schollers hée hath gold to pay for the preferment of his kinfman. In the Chapter house hée takes order that any Cannon shall be admitted for money. To be briefe, the Mysterie of iniquitie now breaketh out in him: This is the onely dispenser with lawes, and corrupter of the puritie of the Cleargie. But I leaue this Deuill to be conjured by the Bishops and the Preachers, and onlie end with this curse of them published in the scripture:

23. 2. 4. Reg. 5. Act. 8.

Numb. 22.

2. Thess. 2. Mifterium iniquitatis operator.

Ve illis qui errore Balaam mercede effusi sunt, which is as much to fay, I pray God mend all that is amisse among the Cleargie men. How say you my masters do I not conster pretily?

Who is this with the Spanish hat, the Italian russe, the French doublet, the Muffes cloak, the Toledo rapier, the Germane hose, the English stocking, & the Flemish shoe? Forfooth a fonne of MAMMONS that hath of long time ben a trauailer, his name is LYING, a Deuill at your commandement: if you talke with him of strange countries, why you bring him a bed, he wil hold you prattle from morningsberie to candle lighting; he wil tell you of monsters that have faces in their breasts, and men that couer their bodies with their feet in steed of a Penthouse. he will tell you that a league from Poitiers néere to Crontelles, there is a familie, that by a speciall grace from the father to the fonne, can heale the biting of mad dogs: and that there is another companie and fort of people called Sauueurs, that haue Saint Catherines Whéele in the pallate of their mouthes, that can heale the stinging of Serpents. will tell you néere Naples of miraculous wels, and of a stone in Calabria that fell from heaven, and no sooner toucht the earth, but it became a faire chappell: if you put him to it, hée will sweare he hath taken Saint THOMAS by the hand in his tombe: nay, hée will offer you the earth which our Ladie fat on when Christ was borne, hée hath oile of Saint IAMES, Saint PETERS forefinger, Saint Annes skirt of her neckerchiefe, Saint Dunstons walking staffe, The stone the Deuill offered Christ to make bread on, the top of LUNGES speare, the barke of the trée of life in Paradice, a stone of TRAIANS Tombe, a piece of CÆSARS chaire wherein hée was slaine in the Senate house. Tell him of battels, it was hée that first puld off FRANCIS the first his spur, when hée was taken vp by the Emperor, and in the battell of Lepante he onely gaue DON JOHN DE AUSTRIA incouragement to charge a fresh after the wind turned; at Bullaine he thrust thrée Switzers thorow the bellie at one time with one Partizan, & was at the hanging of that fellow that could drink vp a whole barrell of béere without a breathing: At the battell of Serifoles he will onely tell you that hee F ij

lent Marquis GUASTO a horse whe he fled from the Duke of Aniou, and retired to Alst; and that he healed his shot in the knée. with only thrée dressings of his Balsamo. There is no end of his falshood except his tonge be cut out of his head, he will lie against God, and misinterprete the scriptures, he will salcifie historie, and verifie false miracles, hée will swear to any inconvenience to further his profit, and ascribe honour to any man, let him but pay him for his commendations: he wil testifie a falsehood meruailous cunningly, and excuse a sinne as smoothly as is possible: This is the likest Diuell to his father as any of his kindred, for Mammon mendax est, and so is he. If SOLON say to him mentiri noli, lie not, he will answere him in a sentence, Veritas odium parat: Truth procures hatred: Quid plura? He is as perfideous and forfworn as TISAPHERNES: and if he were hanged for it, it were no matter. Soft swift (qd. master LIE-MONGER) you are too hastie, you are too passionate, heare a litle reason: May not a man dissemble to saue his life, vse fraud for Gods honour, and practife fubtile stratagems for the behalfe of his countrie? is not an obsequious lie lawfull, according to ORIGEN, CHRISOSTOME, IE-ROM, & CASSIAN, his Disciple (especially to avoid a greater euil, or to conceale a mans graces & vertues, to the end to auoid vaineglorie) and like as Eleborus is wholesome to those that are attainted with the falling ficknesse, and hurtfull to those that are healthful, so is not a lie profitable to avoid the danger that there is in speaking truth, and pernicious when there is no present necessitie? Sir, sir, you shall be answered & that quickly: Auant Sathan thou canst not tempt vs, PAUL shall answere thee, Non funt facienda mala vt inde veniant bona, Euill is not to be done that good may come of it; and ARISTOTLE assures thee (though an Ethnicke) that a lie (both according to essence and forme) is a sinne, and that it admitteth no circumstances: beware therfore of this Deuill my friend, for he is a right Priscillianist, who held it lawfull to forfweare and lie for profit or fecrecie fake.

Origen lib. 6, from.
Chrifoft, de facerd.
Hieron in Epift. ad Gal.
Eaf. lib. 16.
collat. "
Rom. 3.

Iura, periura, fecretum, prodere noli. Sweare and forsweare, disclose no secret thing.

Nay

Nay this fauoureth of the Elchefaits herefie, who faid it was lawfull to denie the faith by tongue, but not in heart; to avoid torments. Touching ORIGEN, fince he was known to be fuperftitiously addicted to the opinion of PLATO, HERODOTUS, and ME-NANDER, we leave him as a Cabalist condemned by GELASIUS, and a general counsaile: and touching CHRISOSTOME, IEROME and CAS-SIAN, as men they may, & did erre: for though they have scripture that séemeth in part to fauor their opinion (That a man may let flip an vntruth to the end that good may come of it;) yet it is to bée marked that they erred in this, in consturing those things literally which should have been taken figuratively: for whereas IACOB told his father that he was ESAU the first borne, hee lied not: for in truth according to the disposition of the Divine prouidence he was fuch, & destinate to enjoy the right of the primogeniture or first begotten: and touching al other places of scripture, to answere with AUGUSTINE in a word, Veritie in the was concealed, and no lie committed; as in ABRAHAM calling SARA his fifter, &c. But Maister LIE-MONGER you shall not so scape, I haue a new fling for you, a rope is well bestowed to hang a théef that is past all reformation: Harke what an armie of authorities are brought to condemn thée, Os quod mentitur (saith the wise Sapien. 1. man) occidit animam, The mouth that lieth, flaieth the foule: and HOMER faith, That he that hath one thing in his heart, and another in his mouth, was more hateful vnto him then the gates of Hell: PHOCILIDES he faith, Ne celes, Hide not one thing in thy heart, and speake another by thy tongue. And touching CLE-OBULUS and MENANDER, the one tels thée that a lie is abhominable, the other that false report is a plague of life. What saith So-PHOCLES? Lying hasteneth age. ARISTOTLE, PLATO in his Timao, and 2.De Repub. CAIETANUS, & AQUINAS, all condemne it. Get thée backe therefore to Hell, thou fiend, for the world is too full of thee alreadie.

The next of this progenie is VNLAWFULL LUCRE, looke what a handsome Mumpsimus shee is, will you know her profession? Forfooth shee keepes a baudie house, and her tapster that tendes the score is a shagdbeard slaue called Cousenage: This is shee that laies wait at all the carriers, for wenches new come vp to F iii London,

London: and you shall know her dwelling by a dish of stewd pruins in the window, & two or three fleering wenches fit knitting or fowing in her shop: She is the excellent of her age at a ring & a basket: & for a baudie bargain, I dare turne her loose to CHAUCERS Pādare. She served first as a servat in the house with LAIS foure yeare, and FLORA five more, and after shee had learnt al the subtilties of painting, dying, and furfling, fome thrée yeares in Venice, she was brought hether in an Argosie: and left behind by Italians, fell at last to set up for her self in Shorditch. This old featherbed driver can weepe when shee lift, and is fo deuout in outward appearance, that shée will not fweare, no trulie will she not; and shée will doe as shée would be done vnto, by Gods grace, in observation of the commandements. Say you are a stranger, and pray her to bee your cater for the prouision of a mooneshine bancket. Now sie vpon you merrie man (faies she) your wife shall know it I warrant you, I will not cracke my credit with my neighbors for more then I speake on, goe séeke your flurts sir iacke, I am not for your mowing. Trust me, if it were not that she sumble because her téeth are rotted out with eating swéet meats, it would bée a passing pleasure to heare her talke: Shée will reckon you vp the storie of Mistris SANDERS, and weepe at it, and turne you to the Ballad ouer her chimney, and bid you looke there, there is a goodly fample: I wenches (faies she, turning hirselfe to hir maidens of ye fecond scise) looke to it, trust not these dissimulation men, there are few good of the, yt there are not. But touch me hir with a pint a fack, & a French crowne, if you like any of hir frie; Wel (faith she) you séeme to be an honest gentleman, go prettie maid & shew him a chāber; now maux you were best be vnmanerly & not vse him well: There may you go to hell with a vengeace if you please, so you pay for your mouting. But if you hire hir to feduce some merchants wife, Lord how cunning she is! hir new wosted kirtle goes on I warrant you, & she hath as many rings on her finger, as kindheart hath téeth in his hat. If she find hir oportunity, she is a fure hound to lay holdfast: & if ye modest wise stand on termes of her honesty, she hath this kind of spéech to intice & allure hir, Now in faith mistris (but you must prefuppresuppose yt she hath delivered the gentlemans ring before she speakes) you must néeds take it, a sin vnséene is halse quitted: I know you are fair & yong, fresh, & full as a pullet, & this is not to be loft & laid vp niggardly: proue, proue the pleafures of loue, on my consciece you wil blame your self for deferring so long to inioy the: I pray you sweet heart why was beauty made? what for copwebs to ouergrow it? Come, come, beléeue me for I haue experince, ye gentleman is trufty & rich, & my house shall be at both your comandements. This is her manner of Oratory in beating bargains, and if shee win her purpose, LANCELOT gloried not so much in his conquests, as she to her neighbors of her exploit. If she méet a yong maid in the stréet she hath lodging for her, & God forbid a Christian should want her helpe: but will you know the mischiese? the wench is fair & for her turne, & that knows she before ye next morning, for some ruffian or other is sure yt night to bord hir. If some rich yong merchant fall in her laps, and séekes game to his disaduantage, she welcoms him in at first w'. What doth it please your worship to have for breakfast? If he call for a capon she dresses two, and he hath source sauce to his raw slesh I warrant him: ye feast past & he heated with wine, if he striue to costure Glicerium vitiat, PAMPHILUS ye wench gives him a watchword, the vp starts Cousenage wt a bum dagger, she wt a hote spit, and out she cries, villain slander my house, rauish my maid; nay, they put ye poore fellow into such a passion, yt they rifle him ere he part of cloak, rings, & mony; fo that he may cry wo the pie of his winning. If a married man fal into hir hell of cofusion, she turns him loofe to a trull yt hath new quickened, and finding him at his filthines, with some of her societie, she works out mony at that time, and when the harlot is brought abed, she fends her to his door, makes her ruffians threate him, so ye poor fornicator though he neuer deserue it, and another got it, hée (least his wife know thereof) both fathers the bastard, and finds the whore, sées the baud, and feasts the villaine, besides all other charges sope and candle: were I not afraid that IULIUS SCALIGER should have cause to checke mée of teaching sinne in discoursing and discouering it, it were impossible for you to thinke what practises of hers I could discouer: but since you know her dwelling

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and have her picture so publickely shewed you. I doome you to CORNELIUS Tub if you trust him, and her to hell as shee deferues it.

They say likewise there is a PLAIER Deuil, a handsome sonne of MAMMONS, but yet I haue not séene him, because he skulks in the countrie, if I chance to meet him against the next impression, hee shall shift verie cunningly, but Ile pleasantlie coniure him, and though hée hath a high hat to hide his huge hornes, Ile haue a wind of Wit to blow it off spéedelie: For all of that fect I fay thus much. If they vie no other mirth but Eutrapelian vrbanitie, and pleasure mixed with honestie, it is to bee borne withall; but filthie speaking, Scurrilitie, vnfit for chast eares, that I wish with the Apostle, that it should not bee named amongst Christians. Againe in stage plaies to make vse of Hystoricall Scripture, I hold it with the Legists odious, and as the Councill of Trent did, Seff. § 4. Fin. I condemne it. The conclusion shall bee TULLIES, and good sellowes marke it: Nihil est tam tetrum, nihil tam aspernandum, nihil homine indignius. quam turpitudo. There is nothing more vild, nothing more to bee despised, nothing more vnworthie a man, then villanie and filthinesse, and if you will follow my counsaile therefore, write this ouer your Theators:

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Iuuenal fatir. 5.

Nil dielu fædum visuque, hæc limina tangat. Let nought vnfit to fee or to be faid, Be toucht, or in these houses be bewraid.

The last fonne of MAMMON, and breed of AUARICE, is a Deuill called DICING, and DISHONEST SPORT, he like a gallant haunts the cockpits, like a Gentleman followes the ordinaries; he is at Bedlam once a day I dare assure you, and if hee scape the bowling allie one day, hée will not come at the Church a Moneth after for pure anger. This fellow is excellent at a Bum Card, and without the helpe of BOMELIUS dog, he can burne the knaue of clubs, and finde him in the stocke,

or in his bosome, hee hath cards for the nonce for Prima vista, others for Sant, other for Primero: and hee is so cunning in shuffling & conveying his thumbe, that whenfoeuer he deales, you shall be fure of no good dealing: As for Dice, he hath all kind of fortes, Fullams, Langrets, bard quater traies, hie men, low men, some stopt with quick filuer, some with gold, some ground; fo that if you feeke for hominem quadratum amongst them, you may hap to loose your labour. This Deuill is well séene in blasphemie, and banquetting, in watching, and drunkennesse; and ere he wil want mony for Come-on-fiue, he will haue it by fiue and a reach, or hang for it. He stabs if you touch his stake: and stop me his dice, you are a villaine. At bowles if hée sée you ouermatcht, hée will wager with you, being affured to winne; which kind of betting (by the Italians called Scomesse, and the Spaniard Apuestas) is both forbidden by the lawes and taxed to restitution: wife, children, all shall want, but this humour must be satisfied; lands, goods, and all must go, but fortune must be followed; hell, sudden death, and plagues will be had, if this be not considered.

You men that are endued with reason and prosesse Christi- Matthiel, lib. anity, confidering the force of this poison, touch it not: beware 6. cap. 11. of this CÆRASTIS, for his fting is mortall, and banish him from your companies, by reason of these inconveniencies hée bréedeth. DICING causeth auarice in a man to desire his neighbours goods; next a corrupt will, to carry them away; thirdly lying, to deceiue the beléeuer; fourthly periury, to maintaine a wrong; fiftly, the corruption of youth, leading to prodigality; fixtly, contempt of loue, which vtterly forbiddeth it; feuenthly, loffe of time, which is a precious treasure; eightly, a world of fraud and deceit; ninthly, wrath and debate; tenthly, it nourisheth & bréedeth idlenesse; eleuenthly, it causeth illiberality and nig- Aris. 4. Eth. gardize, for (as ARISTOTLE faith) the gamester Auarus est tenax, illiberalis. Couetous and a holdfast: twelsthly, it giueth example of negligence, corrupts a family, seduceth children, making them set light by substance, which God by his prouidence hath imparted to man, not to nourish his passions, affections, and desires vainly, but to fuccour and relieue his neighbour mercifully: thirtéenthly,

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téenthly, it prouoketh murthers and homicides, déepe wounds, & bitter strokes, causing an improvident gamester to discharge the venime of his choller, on his wife, children, and feruants. How many blasphemies and periuries (eternall God) proceed from hence? how many thefts, frauds, and deceits? how many are they that after they have lost their wealth, do desperately hang themselues like IUDAS or ACHITOPHEL? Who can heare this without griefe? or conceit it without admiration? that a man formed according to the Image of God, and endued with reafon, should so farre forget himselse, that after hée had consumed himselse even vnto his shirt in gaming, was not ashamed to hazard his owne wife, and had not failed to have profituted and yéelded her to a lechers lust, had she not bin hidden by her neighbours, as IOHN BENEDICTI in his Somme de Pesches witnesseth. Nay, shall I tell you a true & certen story, not reported as an act done in times past, but a thing fresh in memory, which happened within these twenty yeers in the city of Lyons in France; a matter worthy the noting, & not more worthie then certen?

A certaine gamester and drunkard, drowned in prodigality & fenfuality, (more vnthriftie then EPICHARIDES the dwarfe, who in five dayes fpent all his patrimony in Athens; and like ETHIO-PUS the Corinthian, who fold all his possessions to Archias, that hée might follow dishonest drinking) hauing consumed his whole estate: One day (being vehemently incensed by losse and mischeise) in so bitter and terrible fort beat his poore wise, (who came to séeke reléese from his hands, for her and her poor children) in ye fight of his ruffianly companions, that as he thought (and happily it had so fallen out) he left her dead, and past recouery. This defolate wretch at last returning to her selse, and repairing backe againe to her houshold, behold, two her young babes, who grieuously oppressed with hunger, with teares in their eies (taught not to speake by age, but misery) required and desired her of sustenance; Mother, saith one, Meate, or I die: Mam, faith the other, and with fignes speakes the rest. Alas, poore babes, faith the mother with bitter fighes, Where shall I get it? your father hath loft his patience, with his wealth; & we our hope, with his mishap: Alas, alas, what shal become of me?

or who shall succour you my children? better it is to die with one stroke, then to languish in continuall famine. Pressed by these miseries, and brought to this dispaire, shee tooke a knife in her hand, and cut her childrens throats, fetting her felfe downe purposely to die, & perish in her forows. Her husband the same enening returning laden with wine, & more fit to take rest then examine these tragedies, cast himselfe on his bed, neither dreaming on his losses, nor her miseries: She vrged on by Satan, yt euer watcheth opportunities, féeing him asléepe, y' regarded not her forrow, wt the same knife wherewith she had kild her children, the cut his throat, the cause of her confusion; speaking thus boldly during ye time of her execution: Thou shalt die thou negligent man, fince thy ill gouernment hath bene the ruine of me and my children. Day & time discouering these murders, the woman was apprehended; & examined by the Iustice, confessed the fact. Finally, the was condemned, & dying with much constancy, left examples to wives to beware of too much fury, & admonitions to husbands to be more circumspect. Sée here how this cursed inuention of the Lydians hath bene the occasion of the murder of foure persons: In reading therefore this history, be prouident to avoid and shun this Deuill.

Having thus described the children of MAMMON, let these motiues draw you in hatred both wt them & their father, confider yt this AUARICE is a burning feuer, exceeding the flames of Aetna. new likewise that it burneth the soules of miserable vsurers inceffantly; wey this, that the couetous man hath as much néed of that he hath, as of that he hath not, according to that of IEROME, Tam deest aware quod habet, qua quod non habet. ARISTOTLE for this Hieron. ad cause saith, that the desire of riches hath no end: and IUUENAL the Polis. 116. 1. Poet fings thus:

Iuuen. satyr.

Crescit amor nummi quantum ipsa pecunia crescit, Et minus hunc optat qui non habet.-The more we have the more we do require, And who possesseth least doth least desire.

It were too long to recken vp all other authorities of CICERO, VIRGIL, QUID, and HORACE, for this were but to heape vp reading and mooue no affection, I onely vrge to G ii

Eccles. 27.

Aug. lib. de doctr. Christ.

confideration, and by it to hatred of the finne. Let vs therfore leave foolish carking in this world, and remember we are made men to behold heauen, and not mowles to dig in the earth. Denounce (faith PAUL to TIMOTHY) to them that are rich in this world that they be not proud, neither fixe their hope on the incertenty of riches, but in the liuing God, who giveth vs all things aboundantly whatfoeuer wee need. Let the Magistrate consider this, that as when the Moone appeareth in the fpring time, the one horne spotted and hidden with a blacke and great cloud, from the first day of his apparition to the fourth day after, it is some figne of tempests and troubles in the aire the Sommer after: fo if Secular and temporall Magistrates (who according to Ec-CLESIASTES are changed like the Moone) shall have their mindes fpotted with the clouds of Auarice and earthly defires, it is a figne of subsequent trouble amongst the people: For the Soueraignes couetousnesse is the oppression of the subject. O worldling, looke as the interpolition of the earth betwixt the Sunne and the Moone, is the cause of the Eclipse of the same; so the interpolition of worldly goods betwixt our minds and God, is the cause of our blindnes in vnderstanding. Heare AUGUSTINE what he faith. Amas pecuniam quam nunquam videbis, cæcus possides, cæcus moriturus es, quod possides hic relicturus es: Thou louest mony which thou shalt neuer see, blind thou possesses it, blind thou must die, and that which thou enjoyest, thou must leave behind thee. A couetous man is like him that is fick of the dropfie, who the more hée aboundeth in difordinate humors, the more excéedingly he defireth and thirsteth; and the more he thirsteth, the more he drinketh, till at last he dieth: So the more stored a couetous man is with riches, which hée vseth not, the more ardently defires he the possession of more.

The Couetous man likewise is very rightly compared to hell, for with possessing in excesse, he is still insatiate. The couetous man buyeth earth, and sells his soule made for heauen: and looke as water (faith AUGUSTINE) is poured on the earth, so thirst they after the blood of their neighbours. All beasts of rauine do neuer prey on other till they be a hungry, and being sully satisfied, they refraine from surther spoile: but the couetous

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man doth euer desire and is neuer satisfied, he neither seareth God, nor regardeth man; he neither obeieth father, nor respe-Eteth mother; to his friend he is vntrustie, to the widow iniurious, the fatherlesse he despiseth, the srée he brings in bondage, he corrupteth false witnesses, & occupieth the goods of the dead as if hée should neuer die. Oh what madnes is this for man to get gold, & to loofe heaven? The cure hereof is gotten by almes deed, according to that of ESAY, Frange efurienti panem tuum: Nay. 58. Breake thy bread to the hungry: and it followeth, Tunc erumpet quasi mane lumen tuum, & sanitas tua citius orietur: Then shall thy light breake forth like the morning, and thy health shall quickly rife. I will trouble you no further: I feare me I preach too tediously, only let me end with this of MANILIUS:

Pudeat tanto bona velle caduca. O be ashamd so much your hearts to stay, On things fo fraile that fwiftly passe away.

The discouery of *Asmodeus*, and his lecherous race of Deuils Incarnate in our age.



O fooner came ASMODEUS into the world by Sathans direction, but presently procured he LOTHES incest with his daughters, SEMI-RAMIS vnlawfull whordome with her owne fonne, and DINAS vnhappy and fatall rauishment; he made THAMAR be enforced by her

owne brother, and forced DAUID to commit murther on VRIAS, and adultery with BERSABE: PASIPHAE hée brought enamoured with a Bull, and XERXES with a Plantaine trée: hée caused a young Athenian to fall in loue with the liuelesse picture of Fortune standing neare the Pritaneum, and to offer a great quantity of mony to the Senate to buy it from their hands; of which being denied, and for which wholly inraged, after embracing, kiffing, (and fuch other ceremonies) he crowned the statue, & lamenting, flew himselfe: he made GLAUCA of Cythera to loue G iii

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Manil. lib. 4.

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a dog, a young Spartan to be befotted on a bird, XENOPHON to affect a hound, nay the better part of the Philosophers to be Sodomites: read PLUTARCHS booke of Loue, and hée will testifie for me: yet thinking these gaines too little in expression of his enuy, watching SARDANAPALUS one night, hée practised this monstrous villany: Hée assembled his hainousest thoughts, & compacted them togither, hée chained his loosest desires, to the inward workings and motions of the same; and after hée had drunke of Letheo, which (as the Poet saith) causeth forgetfulnes,

Sil. Itall. 13.

Lætheos potat latices oblivia mentis.

He drinkes Læthean springs which mooue forget.

He flumbred awhile, and during fléepe, presented them to his Imagination; and Imagination forming them, he no fooner awoke, but from his eies (like corrupt raies which fro menstrual women infect glasses) out start these deuils, & made impression in mens hearts, & euer fince haue bene incarnate, & now in our world are most pratchant & busie. The first of them is FORNICA-TION (a notorious lecher) hée goes daily apparelled like a lord though he be but a deuill, his haire frisled & perfumed, yt should VESPASIAN but smell him (as once hée did a knight in Rome, as SUETONIUS reporteth) he would banish him his court for his labor: By day he walks ye stréets & the Exchange, to spy out faire women; by night he courts them with maskes, conforts, and musicke; he will sigh like a dog that hath lost his master, if his mistres refuse him, & weepe like a Crocadile till he haue won himselse credit: if his mistres saith, It is against her conscience, Tut (faith he) lechery is no finne, find me one Philosopher that held simple fornication for offensive. This is he that corrupts maidens to valawfull defires for mony, and cals Adultery by another name, A fit of good fellowship: This is the lord of all bawdy houses, & patron of Peticote-lane, one that would build an hospitall for decaied whores, but y' he is loth to be at the charges. If he take vp commodities, it is Cock-sparrows, Potatos, and Herringes, and the hottest wines are his ordinary drink to increase his courage: his table talke is but of how many wenches he hath courted that weeke, and (BLINDNES OF HEARTwaiting like a page on his trencher) you shall heare him laugh at his greatest

greatest villanies most heartily: when he rides you shall know him by his fan: & if he walke abroad, & misse his mistres fauor about his neck, arme, or thigh, he hangs the head like ye foldier in the field yt is disarmed: put him to a sonnet, DU PORTES cannot equall him; nay in you nice tearmes of lechery he excéeds him: at Riddles, he is good; at Purpofes, better; but at Tales he hath no equall, for Bandello is more perfit wt him then his Paternoster. Tell him ye Turks & Iewes seuerely punish such fin, & admit no flewes: I, (faith he, like a curfed Atheist) that prooues the stocks & no men. His care is for nothing but perfumes & Elixar, ye one to make him fmel fweet, ve other to lengthen life, for of all things he will not heare of death. A fit companion is this man for such as be idle: & if any aske, what shall we do to passe the time after the end of an Ordinary: Faith (faith he) lets ferch whorehouses, for thats yo best exercise. If you talke to him of God, HARDNES OF HEART saies it concerns him not: If you counsell him to fast, hée commands his cook to make ready a fat capon for his supper: he is wholly ye deuils, of whom he is begotten. Tell him he hath ye pox, tut it is a gentlemens disease: & the cause of purging corrupt humors, are the effects of health. Such is this Deuil incarnate, who both deserves to be known & avoided, & the rather, by reaso of his page, BLINDNES OF HEART, for he it was yt first made the Sodomites inwardly & outwardly blind: & he it was y' corrupted ye false Iudges to seduce SUSANNA: this is he yt distracteth our eies lest we should sée heauen, & blindeth our hearts, least we should behold Gods iust Iudgements. And therfore Antiquity in painting ye god of loue, haue made him blind, because affectio is blind, & maketh them blind that follow it. As therfore ye eie of the foule (by which as PLATO witneffeth, we behold y' effence of God) is a great bleffing of ye Holy ghost; so blindnes of vnderstanding his Lib. 7. de rep. opposite (wherby we are tied to carnal desires) is ye worst of many infirmities. PLATO in his Dialogues copares this cocupiscese to a fieue, into which yo more water you poure, yo more it spils, & yet in ye end it is neuer filled. In like fort a man yt thinks to fatissie himselse in this Fornication, demeaneth himselse like him Ger. Par. 3. that striues to fill a sieue with water. The Doctor GERSON spea- tract. de di. king to this purpole, brings an example of him yt is seased with a werf. temp.

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burning feuer, who if he drinke a glaffe of fresh water, thinkes himselfe sufficiently cooled, but in lesse then a quarter of an houre after he is more distempered then euer: As likewise one that is troubled with the Itch, the more he fcratcheth the more his flesh tingleth; so the more a man séeketh to asswage LUST. the more it encreaseth. The only conquest of this Deuill, is to flie him; and for that cause this is a Maxime held amongst the Fathers, that Facilius vincitur luxuria fugiendo, quam pugnando: Lechery is better conquered in flying it, then relifting it. TULLIE (though an Ethnicke) entring into the confideration of Fornication and Lust, saith thus, that It closeth vp the eies of our foules, and hindreth Iudgement. And PLUTARCH reporting HANNI-BALS follies at Cannas, holdeth Lust and effeminate pleasure to be the downfall of his fortunes. Why stand I so long on this Deuill, when a greater preafeth forth, and prefents himselfe? And who is that but ADULTERY, an arranter knaue then his brother: Looke vpon his lips, the one is fingle, the other double: and though he be apparelled like a Citizen, hée hath doings in all countries: This is he will let his wife want, to maintaine a harlot; and laugh at his childrens mifery, so his lust be satisfied: This fiend hath a concubine in euery corner, and ordinarily a whore in his houshold: hée hath two of his owne kindred continually attending him, PRECIPITATION, and INCONSIDERATION; the one hindreth his prouidence and counfell, and without regard transports him with amorous passions: for where Blindnesse of heart marcheth before, PRECIPITATION must néeds follow to make him carelesse in his actions: For (as PLATO saith) Voluptas omnium infolentissima est. Pleasure and Lust is the most insolent of all things: for it perturbeth our spirits, and taketh away the empire of liberty. This fellow peruerts memory, hurteth confideration, kils prouidence, and treads downe aduice: The other, called INCONSIDERATION, hinders both reason and judgement, by fleshly delights; dulleth the memory in respect of God, bréedeth an Apoplexie and benumming of the soule. Furnished with these two followers, what impietie leaves ADULTERY vndone? his neighbour is made lealous, his wife a strumpet, his doore is hourely haunted with a Sumner, and catch him out of

Cic. l. 2. Offic.

the Arches one tearme, hée will forfeit his vpper garment for default, his owne house is hell to him, a baudie house his heauen; and for his companions hée choofeth none but the arrantest dronckards in a countrey. Hée hath no spirit to goodnesse, neither is hée mooued to godlinesse: his felicitie is the furfets of his flesh, and paine with him is no more thought of then it is felt: hée is readie at a iarre to fet strife betwixt man and wife, and to this intent forfooth, that he may take possession of another mans fréehold, and make a common of his neighbours inclosure. He spights him most that examines his proceedings, and will chase till he sweat againe, if a man touch him with his infirmities. Speake ought that bréeds a hate of sinne, it is a verie Hell to him: bleffe your felfe out of this fiends companie, for thefe certaine and exampler respects, that follow, First because adulterie is a greater sinne, and more hatefull (as fome schoolemen say, in the sight of God) then periurie. Next, because Gods law forbids it, and example diffuades Leuit. 20. By the law adulterers were stoned to death. Be- Deut. 21. fore the law they were punished by death; as appeareth by IUDAS iustice on THAMAR: examples of the hainoufnesse of this finne appeareth in many places; thousands of men died in the fields of Moab for this fault, and fixtie thousand of the children of Ifraell were put to the fword for the onelie rauishing of a Leuites wife. Thirdlie, for these respects is this adulterie to bée eschewed, first because it impugneth the law of nature, Next the law of countries; and last, for that it hath beene the ruine of manie Citties and kingdomes. If in the law of nature it had not beene odious, PHAROAH and ABIMELECH had not answered ABRAHAM, That had they supposed SARA for his wife, they had not taken her. Touching the lawes of countries, SOLON in his, adjudged Gen. 12. the adulterer to die: the Locrensians, Persians, Arabi-Panormit. ans, and Egyptians most cruelly punished it: PLATO confenteth with SOLON, the law of the twelue tables with both: By the Ciuile lawes, the husband adulterer looseth his marriage, and the adulteresse his wife the thirds of the goods of her hus-

## Incarnate Diuels.

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band. And as concerning the exemplarie miseries it hath fatally wrought, Sodome and Gomorra were consumed with fire for adulterie and Sodomie: Troy a prowd cittie made a plowd land.

Nunc seges est vbi Troia fuit.

And corne now growes where Troy once stood.

AGAMEMNON for refusing to keepe to CLITEMNESTRA, and defiling himself with BRISEIS, was prosecuted by deadly hatred by his wife, and slaine in Treason by her adulterous paramour EGISTUS. VLISSES rather refused immortalitie at CALIPSOS hand, then to consent to this sin; and LEWIS of France as the Hystorian saith, Maluit mori quam violare fidem sus centhorals, He had rather die then breake his faith to his espoused wise: it was the onely adulteries of the French that caused a Massacre of 8000 vpon the ringing of one Bell in the Isle of Sicilie, NECTABANUS & OLIMPUS loue, the miseries of vnhappie DALIDA, of TEREUS, & many others, might be here alleaged, but I will end with that in HORACE, touching the punishments of adulterers, and the rather to bring men in horror of the sinne:

Fulgof. lib. 6.

Horace lib. 1.

Hic se præcipitem tecto dedit, ille stagellis
Ad mortem cæsus, fugiens hic decidit acrem
Prædonum in turbam, dedit hic pro corpore nummos,
Hunc perminxerant calones, quin etiam illud
Accidit, vt quidam testes, caudamá salucem.
Demeteret serro.
This lecher from a window headlong skipt,
This, till he sussered death was soundly whipt;

This, till he suffered death was soundly whipt; He slying, sell in cursed sellons hands. This, money gaue to ransome him from bands. Him, clownes bepist; and this doth often hap, That some leaud lechers caught in cunning trap, Scornd and distaind (and worthy of the scosse) Haue both their salte taile and stones cut off.

But herein some man perhaps will take occasion to reprove me, that describing adulterie with a double lip, I discouer not

the cause why I present him so: to him let this reason suffice, which wanteth not his authoritie. I therefore give adulterie a fingle and double lip, because there is a single and a double adulterie; that adulterie which is called fingle, is when as one of the two that commits the sinne is maried, and the other is not; and the double, wherein man commits Bigamy, or both the offenders are coupled in marriage: touching two of these, I have fufficiently discoursed (as I hope) before this; onely of Bigamy and Poligamie this much and fo an end: both these (as against nature) the Ethnicks and Pagans despised: and that they are condemned by God it appeareth by his owne words, Erunt duo in carne vna, They shall be two in one flesh: he saith not, three or four: by this place shamelesse LAMECH of the cursed race of CAM is condemned for beginning the pluralitie of wives, and the lafciuious and fenfuall Emperour VALENTINIAN, who coupled with his wife SENECA, a yong maiden called IUSTINE, whom he espoufed as SOCRATES witneffeth.

Too long am I on this, behold another more hainous spirit incarnate in the bodie of a yeuthly & braue gallant, who comes freshly from the Tailers in a new sute of crimson Sattin, and must to Poules prefently to meet with his Pandare: this fellow is called RAUISHMENT, an vnnaturall fiend, he weareth a feather in his beuer hat which is called the plume of Inconstancie, and howfoeuer that waueth, his wit wandreth: this is hée will giue a baud ten pound for the breaking vp of a wench, nay which is most horrible, before that nature enable her: he neuer walkes without a full purse, nor sléepes before a mischiese, nor wéepes but for pure enuie: he may not smile nor laugh, but at the defpoiles of chastity. He holds this axiome. That there is no pleafure fweet that is not accompanied with refift; and that no flowers are pleasant but those of the first gathering. He it was that rauished DANAE in a golden shewer, & MICA the chast Virgine in the daies of ARISTOTIMUS. All worldly delights he hath to intangle innocency with, and his grandsir Sathan hath given it him from the cradle, to attempt the chastest: intertaine him to your guest, your Virgines are corrupted, your kindred defamed, your children pointed at, and that which is a great miserie

Genes. 1.2

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H ii

in these miseries, he only publisheth your shame, & reioiceth at it: he is excellent at Italian, & I think he be one by ye mothers side: be not of his fraternitie if you be afraid of a generall counsell, for the Elibertine Sinode codemns & excommunicates him. If you would know a baud male, or female, you shal find the by him: for with none else is he acquainted: one marke he hath, his beard is cut after yo Turkish fashion, & he is lame of one leg like AGESILA-US, & that he brake leaping in Florence out of a window. These tokens being sufficient to know him by, let these reasons serue to bring him in hate: Things they fay the more rarer they be. the more dearer they be, Now then fince that Virginitie and chastitie is rare, and by that reason deare, how great reafon haue we to hate him that despoileth vs of yt ornamet? vnworthy is he ye name of a man yt doth ye work of a beaft, nay most detestable of al men is ye rauisher, who destroieth yt which God can not repair. According to ye opinion of ARISTOTLE in his Ethicks, & IEROM vpon AMOS, flie therefore this Hidra, this hateful to God & man: & fince according to CHRISOST: Pudicitia & virginitas imbecillis est, Modesty & virginity is weak, let vs banish ye sin fro our societies y' is likest to disturbe & attempt it. Another spirit there is incorporated very cuningly which in al apparitios I euer could sée him in, hath his face couered w' a vaile, & in it is writte INCEST, & he it was y' made HEROD abuse his sisters wise, and I seare me plaies ye deuil couertly in our countrey, if I may chance to know it, he may be fure I wil vnmaske him. Another fiend there is, but he hants not our country, but trauaileth Flanders & ye low countries like a fouldior this diuel robs churches, rauisheth religious women, scorns the Clergie, beats down bels & stéeple, & comitteth filthy absurdities in ye churches, whom I only name in this place because I wish the ports might be laid if he attempt to arriue here, for of al chaffare he fels best a challice, cope, & communiō cup; & if he be permitted to enter among vs, no minister shall faue him a furples to fay feruice on funday in. But what visio is this, inough to affright the world? SELFE-LOUE, the idolater of his body, an infernal & mafter angell; accompanied wt LOUE OF THIS WORLD, yt loaths to hear of piety: HATE OF GOD (in yt he prohibits fin) & Horror of the World to Come, in yt he feareth iudgemet: these foure lothsome ministers, bring in a three headed & vgly moster;

Eth. 3.

Chrisoft. des

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nature walks apart & hides her face in her hands for feare to behold him, ye first head is MOLLITIES inventing voluntary pollution: the fecond SODOMY, peruerting the order of nature; ye third BESTI-ALITY, called by ye schoolmen (crimen pession it is monsters eies are ftil hanging down, as if ashamed to behold yo light, & in his brows are written, fignu reprobationis, the mark of reprobatio; the first are written, fignu reprodutions, the mark of reproducto, the first head whispers in mine ear yt HER & ONAN were slain by an angel Ob voluntariam polutiothrough his corruptio. The fecod tels me y' Italy can best teach nem. me if I would know his qualities; alas chast eares. I dare not name it, thogh I fear it is to much vsed, I dare not think it, Pedrastia, SOCRATES fin. The third tels me he is a monster getter, and hath followers amongst men are vnworthy naming: wretches auant, you brood of hel, you causes of the general Cataclisme and deluge, flie from these bounds of Christendome, I am asraid to name you, I coiure you by my praiers fro my country, ye infernal poures thefelues in their coppy of fin, hate you, & haue oftentimes flain those yt have been exercised in your villanies. That very night Christ was born, al your sodomitical crue perished. & depart you to darknes whilft I discouer your fathers villanies. God be thanked ye monsters are vanished, saw you not one of the kiffing a fow, another dallying wt a boy, another vsing voluntary pollutio, fie away wt the they are damned villaines: come lets examin the workings of their father, & arm our felues against him, fland forth you pocky deuil ASMODIUS for I mean to fwinge you.

AUGUSTIN discoursing vpon ye effects of lechery & lust, hath this notable saying, Luxuria est inimica deo, inimica virtutibus, perdit sub-christ. flantiam,& ad tempus voluptatem diligens, futuram non sciunt cogitare paupertatem, Lust (saith he) is an enemie to God, an enemie to vertue, it confumeth wealth, & louing pleafure for a while, it fuffereth vs not to think of our future pouertie: approuing hereby in a few words, and they effectuall, that he who is intangled in the snares of defires, is distracted from God, forfaken by vertue, drowned in sensualitie, and besotted with inconsideration. This fpiritual infirmitie is compared to the disease of leprosie, which proceedeth from corrupt and disordinate heat; and as the leprosie is an incurable disease, euen so is lust an irremediable mischiese: With this infirmitie was SALOMON insected, H iii who

who had feuentie Quéenes and thrée hundreth concubines, fo that euen in his age his heart was depraued: and whereas in al other finnes their venome is not contracted by focietie, in luft a man by conversation may be corrupted: so that neither the wife mans wit, neither the strong mans armes, nor the holy mans meditation is defenced against lust, but as IEROME saith,

ad Paulum & Eustochaim, Ferreas mentes libido domat,

Lust conquereth the most vntamed minds. As soon saith GREGO-RIE, as lust hath possessio of the mind, it scarsly suffereth it to conceiue any good desires, and in that the desires therof are vicious by the fuggestion thereof riseth corrupt thought, and of thought the like affection, & of affection delectation, & of delight confent, & of colent operation, & of operation cultome, & of cultome desperation, and of desperation, defence of sinne and glorieng therein, and of glorying in finne, damnation. Luxurious men haue outwardly the Deuill suggesting them; and inwardly concupiscence incensing them; and of these two, al carnal sinnes are begotten. It is likewise to be noted, that the word of God, is two waies indemnified by lasciuious men, the one way is conculcator a transeuntibus, It is troden downe by them as they passe by it: This treading downe and oppression of the word of God, is the custome of euill thoughts, whereby the Gospell is oppressed: The fecond is, that it is deuoured of birds; which deuouring is the fuggestion of the Deuill. Against these desects there are likewise two remedies, the first is, that we fence in the inclofure of our hearts, with the thornes of the memorie of the passion of Christ, according to that of the wise man, Popule sepi aures tuas spinis. For there is no greater remedie faith ORIGEN, nor better means against euill cogitations, then the remembrance of Christs passion. The second remedie is, to satten this inclosure of our hearts with the vertue of charitie; for of it it is faid, That it couereth the multitude of finnes. To conclude a fea of matter in a short circle of admonition, refraine lust and her progenie for these causes, First it destroieth the infused graces of God, and the gifts of the holie ghost: Secondly, it consumeth the foure cardinall vertues: Thirdly, it weakeneth the body, inféebleth the spirit, and hardeneth the heart against all deuotion.

Ecclef. 28.

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The armor against this enuie, is, The conideration of his deformitie, The auoidance of occasions and motions of desire, The tempering and moderation of our corrupt bodies, The continuall thought of impendent death, The imagination of Gods continuall presence, The consideration of those infirmities wherewith it cloieth the spirit: Lastly in assaults, The office of praier; which as CASSIANUS faith, is a fufficient buckler against all the affaults of the world. I have discovered the fore, and given a [mf. cap. 27. plaister, I beshrow those that are wounded if they make not vse of it.

## Of the great Deuill *Belzebub*, and what monstrous and strange Deuils he hath bred in our age.



ELZEBUB the enuious, grand God of flies, Archduke of Grecian fantasies, and patron of the Pharifics, thou Prince of Deuils, I must straine your patience a little to reckon vp your pedigrée: and though your infecting CAIN, peruerting ESAU, feducing SAUL, incenfing ABSOLON, and gathering al the he-

refies in the church were enough to condemne your hornes to be fawed off of your head for villanic: yet it shall suffise mée to find out the beginning of your finfull progenic. Your wife I trow was IEALOSIE the daughter of a corrupt spirit, who could neuer find in her heart to dresse her selse, for seare a pin should kill her: nor look into the aire, for feare she should be blasted; nor drink of water, in doubt she should be poisoned: God amercy for that nod hornd beast for it showes thy confession. Wel then, IE-LOUSIE thy wife, how were thy childre gotten? for footh it fortuned (as fome poetical humor inspires me) that being vexed with a feuer & passion of the spleen, thou wert by the aduice of WRATH (the Phisition in ordinary in thy houshold) let blood on the back of thy hand, in that vaine which is next the little finger, out of which having gathered much bloud, IEALOUSIE (that was still afraid of

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thée, and shunned thy company for feare in lubberlepping her thou shouldst presse her to death) drunke vp this corrupt excrement fasting, & after one stolne kisse from thy mouth, fell in such fort a swelling, that within the space of one month at one birth (now the deuil bleffe them) brought thee forth thefe fons as I orderly describe the. The first by Sathan (his grandsire) was called HATE-VERTUE, or (in words of more circumstance) Sorrow for another mans good successe) who after he had learnt to lie of LUCIAN.to flatter with ARISTIPPUS.& conjure of ZOROASTES.wandred a while in France, Germanie, & Italy, to learn languages & fashions, & now of late daies is stoln into England to depraue all good deseruing. And though this fiend be begotten of his fathers own blood, yet is he different fro his nature, & were he not fure y' IEALOUSIE could not make him a cuckold, he had long fince published him for a bastard: you shall know him by this, he is a foule lubber, his tongue tipt with lying, his heart stéeld against charity, he walks for the most part in black vnder colour of grauity. & looks as pale as the Vifard of ve ghost which cried so miserally at ye Theator like an oister wife, Hamlet, revenge: he is full of infamy & flander, infomuch as if he ease not his stomack in detracting fomwhat or fome man before noontide, he fals into a feuer that holds him while supper time: he is alwaies deuising of Epigrams or fcoffes, and grumbles, murmures continually, although nothing crosse him, he neuer laughes but at other mens harmes, briefly in being a tyrant ouer mens fames, he is a very TITIUS (as VIRGIL faith) to his owne thoughts.

> Titijqs vultur intus Qui semper lacerat comestés mentem.

The mischiese is that by graue demeanure, and newes bearing, hee hath got some credite with the greater sort, and manie sooles there bee that because hee can pen prettilie, hold it Gospell what euer hee writes or speakes: his custome is to preferre a soole to credite, to despight a wise man, and no Poet liues by him that hath not a flout of him. Let him spie a man of wit in a Tauerne, he is an arrant dronckard; or but heare

heare that he parted a fray, he is a harebraind quarreller: Let a scholler write, Tush (saith he) I like not these common sellowes: let him write well, he hath stollen it out of some note booke: let him translate. Tut, it is not of his owne: let him be named for preferment, he is infufficient, because poore: no man shall rise in his world, except to feed his enuy: no man can continue in his friendship, who hateth all men. Divine wits, for many things as fufficient as all antiquity (I fpeake it not on flight furmife, but confiderate judgement) to you belongs the death that doth nourish this poison: to you the paine, that endure the reproofe. LILLY, the famous for facility in discourse: SPENCER, best read in ancient Poetry: DANIEL, choise in word, and invention: DRAITON, diligent and formall: Th. NASH, true English Aretine. All you vnnamed professours, or friends of Poetry, (but by me inwardly honoured) knit your industries in private, to vnite your fames in publike: let the strong stay vp the weake, & the weake march vnder conduct of the strong: and all so imbattell your felues, that hate of vertue may not imbase you. But if besotted with foolish vain-glory, emulation, and contempt, you fall to neglect one another, Quod Deus omen auertat, Doubtles it will be as infamous a thing shortly, to prefent any book whatfoeuer learned to any MÆCENAS in England, as it is to be headsman in any frée citie in Germanie:

#### Claudite iam riuos pueri sat prata viuerunt.

The meane hath discoursed, let the mighty preuent the mischiese. But to our Deuill, by his leaue, we can not yet shake him off: hearke what MARTIAL saith to thee, thou deprauer:

Omnibus inuideas, inuide nemo tibi. Enuy thou all men, let none enuy thee.

And why thinkest thou, wisheth hee thus? Mary to the end thou maist be the more tormented. Thou vice of nature; thou errour without excusation: though it nothing profiteth me to speake truth against thee, yet shall it hinder thy venime to molest & poison many. Know thou (scum of impersections) that

howfoeuer thou defraudest other of praise, thou bewraiest thine owne infirmities: and although I am past hope to reforme thee by my iust reason, yet (false deuill as thou art) I leaue thee to the martyrdome of thy thoughts, and since example expresseth impersection, Ile tell the world a storie wherein with LIRA I will prettily discouer thy nature.

A great and mighty Lord defirous to know the difference betwixt an enuious & couetous man commaded a feruant of his to bring one of both forts to his prefence: to whom (after fome courtly falutations) he made this offer, that aske what they would he would grant it them, on that condition, that he might giue the second the double of that the first demanded: these two vnderstanding the summe of the Noblemans intent, fell at debate betwixt themselves which of them should wish first; the couetous, desiring to wish last, by reason of the commoditie depending thereon, and the enuious disdaining the other should haue more then he. At last the Nobleman séeing their contention without end. & desirous to sée the issue of his expectation, comanded the enuious to begin, referuing the couetous the latter choice: But what defired he thinke you, being preferred to this election? Forfooth, nought els but that one of his eies might bée pulled out, to the end the other might loofe both his, chusing rather the losse then the profit, to the end that he whom he enuied might haue mischiese with the aduantage: whereby wée may easilie vnderstand, in what blindnesse and error that miserable man is, that suffereth himselfe to bee conquered by this curfed humor: to conclude with IOB, this fort of maligning enuie killeth a foole, I wish therefore that all wife men should flie it.

Iob. 5.

Ioh. 3.

The next Deuill incarnate of this bréed is MALITIOUS HATRED, whose felicity is to reioice at other mes harms, giuing affliction to those y<sup>t</sup> are troubled w<sup>t</sup> afflictio. This fellow still walks with his hat ouer his eies, confirming that of IOHN, He y<sup>t</sup> hateth his brother liueth in darknes. If a man offend him, he admits no reconcilement. Hée was a persecutor in the primitiue Church, when blindnes of heart was executioner of the saints: and to cause any mans confusion is his chiesest felicitie. It was hée

drew the French king to inuade Cicilie, Italie, and Naples: and some say his councell made the Spaniard enter into Nauar. It was he that flesht the Turke vpon the Christians, and wrought that deadly debate betwixt the Tarter & Muscouite: when he heares of peace, then is he pensiue, and if he want credit with ye mighty, he fals at working among the comminalty: he neuer coulors with any man, but to betray him; nor lends any man mony but to vndoe him, nor contriues any stratagem without murther, or dwels by any neighbor, but to hurt him: he hath a cause at law in euery court, and prefer him conditions of accord, he will fret himselse to death. His enuies the older they be, the better they please him, for inueterate wrath still boileth in his breast: if he counsel any man in his owne humor, he laboreth him to mistake all courtesses, to misconsture all reconcilements: if a man falute him, it is in mockerie; if a man falute him not, he is prowd and shall be puld lower: if a man aduise him in worldly affaires, he infinuates; to be briefe, nothing can please him but to heare of other mens perdition. Flie this fiend and his humor, you that loue peace or looke for felicitie, for he yt loueth not (faith IOHN) remaineth in death: follow the course of the Hermit AGATHON, who neuer flept in anger, nor to his power fuffered any displeased man to part from him without reconciliation: rather make thine enemie ashamed by thy courtesies, the incensed by thy hatreds; & being thy selfe mortal, let not thy hate be immortal. The last deuil of this race (for IEA-LOUSIE is barren, but in increasing hir own mischiess) is WORLDLY FEAR, he neuer walks abroad but in suspition, if a butchers hook do but catch him by the sléeue, he cries out, At whose sute? he is stil in iealousie that euery man wil excéed him, & attepteth nothing in vertue, through ye suspect of his corrupt nature: because he wanteth charity, he is stil in dread, & the only fée of his fortune is the fuspect of his ability: he hath courage inough to aduenture on any finne, but touching the domages of his bodie, there is not an arranter coward. He trusts no man for feare he deceive him, if he heare of any of his equals in election of an office, he trembles like an aspen lease, in doubt that his advancement should be a hinderance to him: according to that in CLAUDIAN,

I ij E f t

Est malus interpres rerum metus, omne trahebat Augurum peiore viâ.——

Feare misseinterprets things, each Augury The worser way he fondly doth imply.

And that of TULLIE in his Epistle to TORQUATUS, Plus in metuendo est mali, quam in eo ipso quod timetur: There is more euill in fearing. then in that which is feared. This fiend was he that possessed DI-ONYSIUS the elder, giving him a greater hell by his suspicion, then danger by his enemies hatred. Of all other deuils let good men blesse them from this; for though he séeme contemptible in his owne abiectiues, yet whatfoeuer mind hee feazeth vpon, (as GRANATENSIS faith) hée shewes himselse to be a powerfull perturbation, making of litle things, great; and of great, monstrous. The children of BEELZEBUB thus briefly brought in knowledge, let vs with some consideration examine the workings, & giue remedie against the assaults of the father. ENUIE in his nature is agrieued at the prosperity of another man; he enuieth ye great, fince he can not equal them; hée enuieth the weake, dreading they should compare themselues with him: finally, he enuieth his equals, because he were very loth they should be his compa-In Kingdoms, Common-weales, Princes courts, and privat families, he is still working; no man hunteth after honour, but he affronts him: only the miferable man he maligneth not, because he suspects not his risings; yet hath he a scorne for him, fuch as PHALARIS had to heare PERILLUS groning and roaring in his brasen Bull. This capitall sin of all other is of most antiquity, and shall be of longest continuance. Grieuous were the warres raised by this fiend betwixt the Romans and Carthaginians, and as fatall those betwixt CÆSAR and POMPEY, who contended not vpon iniuries but vpon enuies. Hée it was that poisoned Socrates, flew Crassus, destroied Darius, ouerthrew Pyrrhus, brought Cyrus to his end, made Cataline infamous, and SOPHOMY be vnfortunate. HERMOCRATES the tyrant of Cicely knowing the venim of this vice, gaue his fonne this last, and not the least instruction: That he should not be enuious, (adding thereunto this consequence) But do thou (saith hée) such déeds, that others may enuy thée: for to be enuied is the token

of good deferts; but to be enuious, the figne of a corrupt nature. It is TULLIUS in his *Orator*; that the most flourishing fortune is alwaies enuied: agréeing with that in OUID,

Summa petit liuor, perflant altissima venti:
Hate climes vnto the head: winds force the tallest towers.

This infirmitie is compared to a simple feuer, that is now hot, straight cold; for now doth the enuious man reioice at the aduersitie of the good, now waxe sad at the prosperitie of the righteous. CAIN was ficke of this disease, enuying the prosperity of ABEL: RACHEL enuied the fecunditie and fruitfulnesse of LEA: SAUL the felicity of DAUID. To conclude, the fall of ye world, and the death of Christ, was wrought by this sinne. Wisely faith CASSIODORUS, Quicquidex inuidia dicitur, veritas non reputatur: For who hath enuy in his heart, is neuer without lying in his togue. There is no man rightly enuieth another mans knowledge, but hée that suspecteth his owne. The remedie of this vice (as ALBERTANUS faith) Is the loue of God, and of our neighbour: and in afcribing all things to the goodnes of God, we shall have nothing to maligne at, which is good in his creatures. Besides, if we hate death (as a thing most contrary and grieuous to nature) we must néedly hate Enuie, that first brought it into the world. The bleffed foules (faith GREGORY) do as much reioice at the felicitie of others, as their owne. It is then consequently an act of the curfed, to be agrieued at any mans prosperity. Not to detaine you long, with this I end with TULLY, Est huius seculi labes quædam & macula virtuti inuitere, It is a certaine infirmitie Cic. pro L. Cornel. and deformity of this world, to enuy vertue. And not to forget Oda. 24. li. 3-HORACE,

Virtutem incolumen odimus,
Sublatum ex oculis quærimus inuidi.
Vertue assignd we enuy cursedly,
But rest from vs, we seeke for greedily.

I iii

The

61

# The incarnate monsters begotten by the Arch-Deuill *Baalberith*.



Mongst all the monstrous ingendrings, and wonders of nature, (fet downe by PLINY, ARISTOTLE, and ELIAN in his histories) the begetting of BAALBERITHS children is the most miraculous: for touching procreation by mouth, by eares, and by other parts, they are confirmed by knowledge & experience; but for ye heart

to be a place of conception, I hold it a thing impossible, except it be in a Deuill. Yet as impossible as it is, true it is, and in a Deuill it was: and thus BAALBERITH became a father: When by those tirannies that ranged in the Primitiue Church from AU-RELIUS to VALERIAN, this curfed fpirit of wrath, rather augmented then dismembred the faithfull, he sate him downe in a méere agony, and began to imagine in his thoughts how to destroy Patience in mens hearts, which is an opposed enemy to all his procéedings. Hereon inflaming his heart (by the hot cholerick and swift blood which he sent out of his vaines by caua vena to it) there rose certaine spéedy and vehement spirits encountring with his finister thoughts, that (forced out by his beating and heavy lungs) tooke passage with his breath, and no sooner entred the aire but attained bodies, in which they worke, and by which they are known. Tee first of them became a Ruffian, a Swashbuckler, and a Bragart, they call him BRAW-LING CONTENTION; his common gate is as proud as a Spaniards. his ordinary apparell is a little low crownd hat with a fether in it like a forehorfe; his haires are curld, and full of elues-locks, and nitty for want of kembing; his eies are still staring, and he neuer lookes on a man but as if he would eate him: his doublet is of cast Satten, cut sometime vpon Taffata, but that the bumbast hath eaten through it, and spotted here and there with pure fat, to testifie that he is a good trencher man: his common course is to go alwaies vntrust, except when his shirt is a washing, & then he goes woolward: and his bréeches are as desperate as himselfe, for they are past mending: his weapons are a basket hilted sword, and a bum dagger; and if hée kéepe these from pawne, he is fure of a liuing: his praiers in the morning are. Gogs wounds hostesse one pot more: and his daily exercise is to be champion in a bawdy house: you shall have him for tweluepence to braue and brawle with any man liuing: and let any men fall togither by the eares; to the field (cries hée) Ile sée faire play: he hath a Punck (as the Pleasant SINGER cals her) that finds him fpending mony; and if she prouide not his drinking penny, shée is sure of the bastinado: giue him the lie, hée strikes you suddenly; and call him lesse then a gentleman fouldier, zownds you are a villaine. He is a passing good railer, specially if an old bawd anger him; and let him but looke into a vawting house, he shall play his tricks without charges. In Terme time he is a Setter, to further horse-stealers; and to cunnycatch a countreyman, he shall give place to none in Newgate. In a frav in Fléetstréet vou shall daily sée him foremost, for but in fighting, chiding, and scolding, hée hath no countenance. You shall hire him for a speciall baily if you come off with an angell; and fometimes he may carry a ring in his mouth, if hée haue a cast livery for his labour. Hée is the only man liuing to bring you where the best licour is, and it is his hat to a halfepenny but hée will be drunke for companie. Then let the host crosse him, out goes his dagger; let the hostesse intreat him, shée is a whore for her labour, and though hée drinke beyond his stocke, thats but a custome. Tut (mine host, cries hée) skore it vp, it is the credit of your ale-house. Bring a Sargeant and him togither, you shall heare villanie with a vengeance: and if they conspire any mans arrest, gogs wounds hée will haulse him. This is a chiese caterpiller in a citie, and too much winckt at: hée hath alreadie infected the most part of the suburbs, it were great pittie to graunt him harbour in the citie. ISIDORUS faith

of this Deuill that he is subject to three euill conditions of a dog:

Rixofus à ricto canino dicttur.
Isidd. lib. 10.
Ethy. cap. 15.

First, he is alwaies ready to Quarrell: secondly, he taketh his best pleasure in Strife & Debate: thirdly, he prouoketh others vnto Discord. Of all BAALBERITHS bréed, there can not be an arranter or more currish villaine, and peruerter of peace; and his impatience in iniury, commeth of his carnall mind. Of all companions there is none that more deserueth the auoiding then hée: for whosoeuer falleth into his humor of impatience, he prefently becommeth the disciple of the Deuill, and fit and apt for all euill things. Nay, who foeuer delighteth in contentions and debates, séemeth wholly to contradict his naturall inclination and being: for (as CHRYSOSTOME faith) Non est creatus cum cornibus, vt Ceruus, Tygris, aut Centaurus, &c. He is not created with hornes, as the Hart, Tyger, and Centaure, that with them he should gore another man; neither with a hard and hornie hoofe, like a horse, to kicke at another man: neither with a sharpe fang, as the Woolfe, Dog, and Lion, to bite any man, neither with a sharpe bill, or crooked and strong nailes, to the end hee should teare, or prey vpon another man; as the Falcon, the Herne, the Hawke, and the Eagle: but hee is created with all his members, very competent and humble, to the end he should behaue himselse iustly and humbly in all things towards his neighbour: whereupon it is to be inferred, that a brauling and contentious fellow, is a beast amongst men. Comparatus est minentis insipientibus similis factus est illis, He is compared to bruit beafts, and is made like vnto them: and not only is the contentious quarreller like the fauadge beast, but he resembleth likewise the deuil himselse. For as the one soweth cockle among the corne, so the other ingendreth contentions among focieties. The Wife man cals him an Apostata, and vnprofitable; adding this, In omni tempore iurgium seminat, He continually foweth debate. Herupon GREGORY faith, That if they be the fonnes of God, that féeke peace and ensue it; they truly are the fonnes of Sathan, that peruert peace, and destroy society. Let not therefore this deuill haue any title among you, for hée is be-

Chrysoft. sup. Alath. 8. cap.

Matth. 13.

Prouerb. 6.

neficiall to none but foure: to the Vittailer, for ridding his drinke; to the Surgean, for curing his wounds; to the Phisiti-

an for purging his disease, and the earth for seeding it with dead bodies. As this Deuill only haunteth the suburbes, and sildome but skulkingly and in companie entereth the cittie; so is there another Deuill of his race that haunts both court, cittie, and countrie, nay there is none so private méeting, none so sollemne disport, but he is there for a stickler to increase the multitude of fins: this Deuill is called BLASPHEMY, that is continually clamorous, ready to swell in enuie, prone and forward in indignation, he cares not to fweare God his maker and gouernor from top to toe like the French man, and curse al his creatures in dishonor of their creator; his delight is hourely to make idols of euery vaine thing he feeth fretting, chafing, and perplexing himfelf if he want othes to difieft his displeasure. He haunts ordinaries, and places of exercise, schooles and houses of learning, nay I fear me (would God it were a lie) there are more othes fworn in Poules in a day, then deuout praiers faid in it in a month: euery shop hath one at least, beside the maister, to sweare to the price, and without an oth now adaies there is no building or chaffare: faith and troth are the least hazard; yea and nay is a puritane. This fiend accounts it an impeach of his honour if any outsweare him, and a token of cowardise, if hee want othes to replie with: he is a man that day he coines some lothsome least out of the scripture; and is neuer so little crost, but (if he wants a fit English oth to put in) he will vp with Cancre, vienne la bose, la peste t'estrangle, la diable, le rage te puisso emporter: if he want French blaspheamy, Pota d'iddio, putana d'iddio, cries he with the Italian Atheist: if you talke of Diuine iustice, he saith there is no God: if he by sicknesse and plagues be forced to confesse him; he cals him tyrant, vniust, and without equitie: if another man be preferred before him, he faith God doth wrong to his honor: if he fling the dice (after the losse of two or three hazards,) In spight of God he will now cast in: and though hee bee iustly accused of an offence, I forsake God (saith he) and I did it. Let any man promise him a familiar to further him in gaming, hée will vow that Deuils know all things, that the thoughts of mens hearts are open vnto them, that they may faue and give man Paradise. Hire him to write a comedie, he is as arrant an

Atheist as RABELAIS in his Pantagruel, so that it is wonder y' (with THEODECTUS the Poet) he is not stroke blind, & by deuine iustice loose his ences as THEOPOMPUS did for many months: and not only in this habite breaketh forth BLASPHEMY in our age and nation; but amongst the Iewes and Rabins he hath beene more impious: faying that God roareth thrée times a day like a lion, Alasse, alasse, woe is me, that I have destroied my people: and in their Peruchines and expositions vpon the fixt chapter of Genesis they say that God hath reproued himself for creating five things; First, the Chaldeans; secondly, the Ismalites; thirdly, Originall finne and concupifcence; fourthly, Idolatrie; fifthly, that he suffered the captiuitie of the children of Israell in Babilon. It was he that taught them in their Talmud to excommunicate God for taking R. ELIEZERS part against them: and incenfed that curfed lim of their finagogue to fay, That entering Paradice by fubtilty, he deceaued both God and the Deuill. I dare not write further of those impieties I haue read, not onely in these reprobates, but also in the lives of manie Christians in prosession, Deuils in déed, who led by this spirit, haue like IULIAN, BLASTUS, and FLORINUS, and many others, filled their times with impieties: Onely let mée persuade you by these examples to gather the lothsomenesse of this sinne, and flie it in all your speeches and conversation. Among the Grecian gods and Idolatrous Oracles, contempt had his punishment, as it appeared in DAPHIDES. And MISŒUE, for threatning the gods with warre, was vtterly fubuerted: SENACHERIB for blaspeaming the true Immortall god, had eight hundreth thousand men defaited in one night by the Angels: ANTIOCHUS, NICANOR, and HOLOPHERNES, the one was deuoured with wormes, the next had his tongue pluckt out and cast vnto the foules; the third had his head cut off by a woman, and all for blaspheamie: HIMINŒUS, and ALEXANDER, were posfest by the Deuill: OLIMPIUS the Arrian, was slaine by lightning: PHERÆCIDES was confumed with vermine: nay a yong child (as CIRILE reporteth) was fecht away by the Deuils, for blaspheaming the name of God. Let all forts confider

consider on this, and gouerne that little member their tongue, least Iustice that hath forborne long time, strike home at last to their confusion. What malecontent is this that followes him; Looking suspitiouslie, as fearing to bee apprehended; scattering Libels in Court, Westminster, and London? By his apparell hée should be a Frenchman, but his language showes him to bee English. Oh I know him now, it is SEDITION the Trouble world; This Deuil detected for some notable villanie in his countrie, or after the lewd and prodigall expence of his liuing, flying vnder colour of Religion beyond the feas, is lately come ouer with feditious bookes, false intelligences, and defamatorie Libels, to disgrace his Prince, detract her honourable counsell, and seduce the common fort: This fellow in Poules takes vp all the malecontents, telling them wonders of the entertainement of good wits in other countries, and cals them fooles for living fo long heare, where men of good wits are most neglected. In the countrie, hée stormes, and railes, against inclosures, telling the husbandmen that the pleasure of their Lords, eates away the fat from their fingers; and these rackt rents (which in good footh authoritie might wifelie looke into) are the vtter ruine of the yeomanrie of England: the conclusion of his talke alwaies is infurrection, and commotion; for faith hee the world will neuer bée mended with the poore whilest these carmorants bée hanged higher. This is hée that faith that warre is a good trée, and bringeth forth good fruit, namelie store of good crownes: and it is a paradox of his, That it is better liue a Rebell then die a begger. If anie mislike his talke, and threaten to bring him in question, My friend (quoth hée) I doe but trie the natures of men how they are inclined, that they may bee lookt into by the better fort, whose intelligencer I am. This is a pestilent fiend, and the more secret hee lurketh, the more harme hée worketh, the whole scope of his discourse is the cause of much inconvenience, for therethrough on euerie side groweth hate, and of hate saith K ij MACHIAUELL

MACHIAUELL come deuisions, and of deuisions sects, and of sects ruin. Another method of SEDITION is this, to innouate in religion. to detract the pollicie of the Cleargie, to difgrace the reuerend fathers & eies of religion, our Bishops, objecting against them those corruptions, which as they neuer thought, so they neuer practifed. Of this race was MARTINE MARPRELAT, who had he been attached with a writ of Capias Hangvillaine, he had not troubled the world, nor left such fraternities of his sect in England. DRACOS lawes written in blood were fit for them, who only stir vp seditions to spill innocent blood. BIESIUS in his booke De Repub. (fetting down the difference betwixt good and euil) faith, That fuch things as maintain vs in euil, or change our goodnes to wickednes, are rightly called euill; but fuch as maintaine or encrease our felicities are rightly tearmed good: this considered what shall wee account these seditious libertines but wicked, who maintaine the inferiors in euill thoughts toward their fuperiors, and alter the simplicitie and good affection of the subiect toward his Prince, to the subuersion of themselves, and the hate both of their countrie, and ruine of their kingdome? CON-STANTINUS the Emperor (féeing the inconveniences that arise by these fort of men) in his Epistle to the Alexandrians, causeth them to be punished seuerely. And one of the hastners on of the destruction of Ierusalem was the seditions and sactions within the cittie: as IOSEPHUS witnesseth. The nobility amongst the Iewes listening to whisperers, and detractors of their equals. would subscribe to no election or superioritie, so that (in the time that ANTIOCHUS EPIPHANES fought with PTOLOMEY for Siria) the whole countrey had like to be subuerted, (as NICEPHORUS witnesseth.) Princes in authoritie, nobles, and counsailes of Commonweales. Citizens and fubiects in each countrie, beware of these seditions; for they deserve trust on neither side. For how can a forraine king in reason trust those who are false to their countrie? or suppose them faithfull, who (only serving for profit and maintainance with them) will more willing (vpo affurance of life and liuelihood) discouer your practises to their naturall Prince? And how can their lawfull and rightfull Prince truft them, who having once past the limits of honestie are in TULLIES

Lib. 4. tripart. kist. cap. 32.

Lib. 1. Eccles. hist. cap. 6. opinion past recouerie?

Hauing thus far brought you in knowledge of the fatall ene my of focieties, called SEDITION, now looke vpon this other fide a little, and marke what Deuill marcheth there: Forfooth it is WAR, in one hand bearing a brand to fet cities on fire, in ye other a fword bathed and embrued with bloud; This fiend foweth a fpice of tyrannie wherefoeuer he marcheth, hauing Feare, Clamor, Sorrow, Mourning, Crying, Groning, continually attending his chariot; of whose effects LUCAN most heroically singeth in his second booke of ciuill warres, in these verses:

Nobilitas cum plebe perit, lutéqs vagatur Enfis, & anullo revocatum est pectore ferrum. Stat cruor in templis, multags rubentia corde Lubrica sax amadent, nulli sua profuit ætas Non senis extremum pigint feruentibus annis Præcipitusse diem, nec primo in limine vitio Infantis miseri nascentiam rumpere fatæ: Crimene que parui cædem potuere mereri? Sed satis est vani posse mori. The nobles with the common fort are flaine, Each where the conquering fword vnsheathed smites And from no breast his furie doth containe: The temples streame with gore by bloudie fights. The slipperie stones are moist and crimson red, No age was spar'd, nor tooke the sword remorfe, These troublous times, of old mans filuer head; Ne left he lateborne infants to inforce. How could yong babes deserve this crueltie? But now t'is well to have the power to die.

This fiend is the boulster of Ambition, and serveth only the crowned fort to dissest their mislikes & perturbations: & not only with his entrance, but also with his feare bringeth he calamitie, for no sooner draweth he his forces into any place, but before any assault or violence be offered, the fields are forsaken, husbandry is given over, marchandise cease, & feare triumphs:

K iii the

the expectation of his intent, is the perturbation of those that expect him, and whoseuer serues him, is bound to obay his necessities: the laws of instice are peruerted by him, and vaineglorie that begot him is oftentimes the cause of his ouerthrow, This deuill is the scourge of God, the son of wrath, the plague of nations, the poison of peace, and BARTAS thus learnedly describes him in his effects,

La guerre vient apres, casse-loix, casse-meurs Raze-fortes, verse-sang, brufle-hostels, aime-pleurs, Desus ses pieds d'arrain croulle toute la terre, &c. Next marcheth war, breake-law, and custome-breaker, Race-fort, spil-bloud, burne-hostry, louing-teares. Vnder hir brason feet stoops all the earth, His mouth a flaming brand, his voice a thunder: Each finger of his hand a canon is, And each regard of his a flaming lightning flash. Disorder, feare, dispaire, and speedy flight, Doe raged march before his murthering host: As likewise, burning, pride, impietie, Rage, discord, saccage, and impunitie, Horror, and spoile, ruine, and crueltie, Each where attends, where barbarous he walkes, Mone, folitude, with feare, doe still accost The bloudy steps of his vndanted host.

Wonderful are the mischiefs that this fiend hath raised in the world, in leauing countries desolate, cities dispoiled, and flourishing Realms vtterly wasted: many are the examples & wosull the histories that intreat hereof, & nature hath received ye greatest wounds by this enuie: let vs therefore slie it with prudence. For thou prowd wretch yt desirest change for thy profit as thou supposest; know this, that war is blind in his cruelty, & respects not what thou wilt, but where thou art: all forts perish by his sword, he regards not religion, affection, desert, al is one to him in intending execution; let vs therefore love peace and pursue it, for as OUID saith,

Lib. 3. de arte Amand.

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Candida par homines trux decit ira feræ, Peace is for men, and wrath for fellon beafts.

AUGUSTINE

7 I

AUGUSTINE speaking in commendation of peace faith, that it is fo good a thing that amongst all created things nothing is de civit. Dei. heard of, with more delight; nothing defired for, with greater affection, and nothing possessed with more profit. Christ knowing the commodities and perfection of this peace, not onlie in word but also in example, not onelie in life and death, but also after death, taught vs to embrace it. In life hée taught it Luca. 2. vs, for at his birth the Angels foong, Peace bée to men on earth. In life hee taught his Disciples to preach it, saying, Into what Luca. 10. house soeuer you come, say first of all, Peace bée vnto this house. Hée commended it in his death, when hée suffered himselfe to bée taken, whipt, crucified, and slaine, that he might reduce vs to Peace with God. Hée commended peace vnto vs after his death; For after his refurrection (and in his visiting the Apostles) his first salutation was. Peace bée among you: who therefore is an enemie of peace, is an enemie of God, who liued, suffered, and arose from death to life, to establish and forme our peace. Nihil est tam populare (saith TUL-LY) quam pax, &c. Nothing is fo popular as peace, for not onlie they to whom nature hath given fence, but eue ye houses & fields féem to me to reuiue therat. And to conclude, not only let al men eschew this fatall Deuill of war, and entertaine the sweet benefit of Ciuill peace in their focieties, but let them get them the true peace also, which (as LEO saith) is not deuided from Gods will, but onely delighted in those things which are of God: for when fenfuality refifteth not our will, & our will in no part contradicteth reason, then have we the clearnesse, serenitie, & peace of mind, and then is the kingdome of God.

Next WAR followeth a froward furie called VENGEANCE: if you long to know him he hath these marks, his face pale, his eies inflamed, his browes bent, his hand shaking, his nostrils yawing, his passion expressed with othes, & satisfied with blood; he wil not stand lawing to disiest his injuries, but a word and a blow with him; no man must abuse him, no man controule him: hée is generallie blind in his owne affaires, and harebraind in all his actions, his custome is either to purchase the gallowes by murthers, or to bée beggered by the law: Bée not acquainted

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acquainted with him in any case, for he that seeds on REUENGE, respecteth not reason; PLATO knowing the sorce of this infirmitie, being displeased with his servant who had greeuously offended him, would not punish him himselfe, but gaue him to bee corrected by his friend TENOCRATES with these words; Chastice mée this boy (saith hée) for in that I am angrie I cannot punish him: SENECA reporteth the same of SOCRA-TES, and Saint IEROME of ARCHITAS TARENTINUS, and all fuch like actions of memorie are worthie to bee registred. For (to accord with Philosophie and Poesse) REUENGE is but an abiect thing, an infirmitie of the fpirit, a default in judgement, which becomes not THALES or CHRISIPPUS, (as IUUENAL faith) but rather an intemporate and dissolute THAIS: where contrariwise clemencie, and remission, and forgiuenesse of iniurie, it is an act of pietie; wherein CÆSAR (though otherwise an vsurper) gloried, telling one (and swearing it by the immortall gods) that in no act of his he more iustly deserved glorie, or more perfectly delighted himselfe, then in pardoning those who had offended him, and in gratifieng those who had ferued him. To make short, whosoeuer Reuengeth, is sure of Gods vengeance, for the law of God especially interdicted and forbiddeth it, in these words, Séeke not reuenge; neither remember thou the iniuries which thy neighbors have done vnto thée. The Philosophers likewise accorded herein, as appeareth by SOCRATES and PLATO, who in his first of his Common weale faith thus, that Referre iniuriam, est inferre, To render and do iniurie is all one.

Juuenal. Satir. 13.

Leuit. 19.

But leaue we this fiend to the tyrany of his owne thought, for here marcheth forward the spirit of IMPATIENCE now incarnate, a slesslie fiend I warrant him: This is he will beat his wife, lame his children, breake his seruants backes, upon euerie light occasion; hee will not dine for anger if his napkin haue a spot on it, nor pray if hee haue not that granted him which at the first he requireth: he will not stay to hear an answere whilest a man may excuse himselfe, nor endure any reading if it sit not his purpose, nor affect anie learning that seedes not his humor: hee will beat his Phistian

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if his purge worke not presently; and kill his horse, if he gallop not when he commands him: he is like captaine CLOUX foole of Lyons that would néeds die of the sullens, because his master would entertaine a new foole besides himselfe: this deuill is an arrant swearer, a swift striker, a short liver, three good marks to know him by, and of all his imperfections this is not the least, that if he be detracted he stormeth, be it either iustly or vniustly, not considering what an honour it was for ZERXES, CÆSAR, DOMITIAN, TITUS, TRAIAN, and TIBERIUS, who being certified that a certaine man had spoken ill of him, answered, That tongues are frée in a city. For to heare a mans fault is wifdome, but to be flattered is méere misery. A certaine Emperour confirming the lawes of THEODOSIUS, ARCADIUS, and of HOMER, faid thus: If any one not knowing the law of modefty, so far forth forget himselfe to speake ill of vs, our will is, that he be not punished for the same, for if it proceed of lightnesse of spirit, and readinesse of tongue, it is to be neglected: if it procéed of folly or choller, it is to be pitied: and if it procéed of iniury, it is to be pardoned: A golden faying, and worthy an Emperour, which if you follow my friends, you have a fufficient fpell about you, to coniure the fpirit of Impatience from you. Thus have I briefly shewed you the whelpes of WRATHES litter: now for a conclusion, let vs a litle canuale this curled fiend BAALBERITH. To discourse therefore of this immoderate passion (procéeding from the sensetiue appetite, as AQUINE saith) it is the increase of the gall (according to the Phisitians) but the decrease of all modesty, by the law of reason: for he that is asfected with this short madnesse (according to SENECA) is angry with his quill if it deliuer not inke; with his dice, if he play and loofe, and then he bites them: his gesture is inconstant, he looks red in the gils like a Turkie cocke, his eie lids are deprest, his lips tremble, his tongue stutters, and he is vnquiet in all his body. Sometimes from words he breaketh into cries, from cries into flaunders, from flaunders into contumely, from contumelies into curfings, from curfing into blasphemies. Sometime like an ague it feafeth the whole body, & fomtimes

like a frensie, peruerteth the mind: sometime it lifteth vp the hand to hurt another man, sometimes himselse: somtimes hée heares not, eates not, speakes not, but is his owne plague. What shall I say? this Deuill in all men darkeneth reason, & confoundeth memory: and as smoke driveth a man out of his house, so wrath expelleth the Holy-Ghost from our hearts. Those that write of Ire, disswade and debar men from the vse thereof for thrée causes: First, because it iniureth God; next, their neighbours; and lastly themselues. For from God it taketh the effect of his power; from our neighbour it taketh the affect of due beneuolence; and from mens selues it taketh the aspect of reason and vse of intelligence. For first of all, it behooueth God in respect of his power, iudicially to reuenge and punish sinne, spiritually to inhabite the good, and liberally to beflow his benefits on them. But the Irefull man is contrarious to God in all these things: first, hée taketh from God his reuenge, because Ire is a disordinate appetite of reuenge: and God saith, To me belongeth reuenge, Et ipse retribuum. For God hath referred two things vnto himselfe, glory, & revenge; and the proud man robbeth him of the one, and the irefull man of the other; fecondly, an Irefull man injureth God, because he expelleth him from the rest of his habitation: In pace factus est locus eius, His place is made in peace: but according to the Prouerbs, An Irefull man prouoketh brawles, ergo he displaceth God of that habitation wherein hée would dwell, by corrupting his heart with contentions: thirdly, God is iniuried, in that the peace he fent into the world, is by the irefull man disturbed. Secondly. Ire taketh from our neighbor the affect of due beneuolence. for we are bound to defend him in substance, same and person: and contrariwife this Ire compelleth vs to hurt him in rauishing his substance, impeaching his fame, and killing his person. ARISTOTLE (a great fearcher into nature) faith, that as foone as the Bée looseth her sting, shée dieth: and so fareth it (if we morrally allude) with the Irefull and reuenging man; for whilst either indéed or word he exerciseth his mallice on his neighbour, hurting him in his fubstance, person, or same, he first of all spiritually killeth himselfe, according to that of IOB, Virum stultum in-

Arift. lib. 3.

Rom. 12.

Iob. 5.

terficit iracundiam: Ire killeth the foolish man. Thirdly, wrath drowneth & destroieth in a mans owne selfe three kind of goods: For first of all, it subuerteth the honesty of corporall disposition: fecondly, it hindreth reason: and thirdly, shorteneth life. That it destroieth the honesty and comelinesse of mans disposition, it appeareth, because how saire soeuer a man be, it deformeth his lookes, it discolours his face, it altereth his gesture, it transporteth his tongue, and euery way disgraceth him. And therefore SENECA faith, Nothing more profiteth an Irefull man then to behold his owne deformity: and therefore another Philosopher faid, that it was requisite for a wrathfull man to sée his owne face in a myrrour, to the end, that by the reflexion thereof, hée might behold his vnnaturall alteration. It is faid of MINERUA, that being delighted in the musicke of a cornet, she once plaid by a transparant and christall fountaines side, wherein spying her chéekes mightily puft and fwollen with winding, shée cast away her instrument, and repined the further vse of it: As it happened to MINERUA the goddesse of wit, so fortuneth it often times to many wife men subject to indignation, who somtimes distracted with Ire, and perceiuing in the cléere fountaine of their iudgement, the vndecencie and errour thereof, vtterly disclaime it: secondly wrath hindreth the power of reason, according to CATOS faying:

Impedit ingenium ne possit cernere verum,

It hindreth the iudgement and vnderstanding, least it should discerne truth: and for that cause the Deuill behaueth himselse like a cunning fisherman, who purposing to catch and insnare the fish more cunningly, troubleth the waters, to the end, that blinding their sight, they may the sooner sall in his net. In like manner doth the Deuill demeane himselse, who striuing to draw men to sinne, hee stirreth perturbation, strife, and dissentions among them, to the end they may the sooner sall into sinne, and be seduced by his mallice. Aristotle in the first of his Topiques saith, that Ire neuer subuerteth reason, but when the mind and soule is peruerse and sroward: and euen as it is the craft of the Sophister (as the same Philosopher saith) to prouoke his aduersary to Ire, to the end he may hinder his iudgement, so it is the

. Elench.

L ii

pollicy

pollicie of the Deuill to blind our vnderstanding with wrath, least we would discerne his villany: thirdly, Ire shorteneth life. as may appeare in beafts, which being naturally chollericke, have but short time of continuance; as namely, in the dog, and that in Ecclefiastes it is appropuled, where it is said, Zelus & iracundia minuent dies, & ante tempus senectam adducent, Zeale and wrath shorten life, end hasten age. It is said of the Onyx (a stone gathered in India and Arabia) that it tieth spirits, presenteth dolefull visions, multiplieth strife, & causeth brawles: The like may be faid of Wrath, for it banisheth all good thoughts from the heart, filleth the imagination with vntoward visions, and increaseth enuy, wrong, and contention: and as the stone Serdius hindreth the properties thereof, so doth Patience mollifie & pacific trouble: according to that of the Wife man, Responsa mollis frangit iram, A fost answer putteth downe strife. SENECA in his third booke de Ira saith, If it be a friend that offended, hee did that he would not: if an enemy, he did as he ought: So howfoeuer displeasures come, if they be wisely construed, they are eafily digested. Wrath by the Schoolemen likewise is compared to a burning feuer, which as it hath two accidents (according to CONSTANTINE) continuall heat, and great thirst; so a wrathfull man vpon euery froward word in gefture, words, and lookes. is drawne into a great heat, and afterward is feafed with a great thirst of reuenge. A wrathfull man likewise is compared to a beast called Abbane, which being a creature of the bignesse of a Hart, yet (against the custom of all other beasts) hath her gall in her eare: so a wrathfull man (although he be kindly spoken to) yet taketh he all things in bitternesse: and according as he interpreteth words, so giveth hée short and crosse answers. Thus far haue I drawn a line, to square the foundation against the affaults and battery of BAALBERITH. Now with GALLEN I wife mortifie some chiefe stones of the building, and leave the rest to your finishing: and thus saith he in a certaine treatise of his. That from our tender youth we ought to tame this passion of choller, and not attend till our yéeres be ripened; at which time having taken root, it is the harder to be weeded out: for if wee yeeld this headstrong fury one foot, it will take two, and by little and

Lib. 7. orat. cap. de cauf.

Arift. 2. de Anima .

Gal. de cognescendis curandisque animi assectibus. Ber. Do nato interp. and litle will in such fort creepe and attaine to the seignurie of the heart, that by no meanes or medicine it will be vnseated therefrom. The heaven (faid GALLEN) hath fo much favoured me, that I had a just, good, and courteous father, & no waies oppresfed with passion and choller; whose good precepts and instructions. I have ever retained: for at no time, in what choller foeuer he hath béene, haue I féene him transported so farre, as to strike any man, but (which more is) hée had alwaies a custome to reprehend those, that beat and stroke their subjects and seruants. But if I were fortunate in a father (faid he) I was lesse fortunate in a mother, for I had one the most chollericke and troublesome woman liuing vpon the earth, shée was alwaies at the staffes end with my father, to whome shee was no lesse troublesome, then was earst XANTIPPE to her SOCRATES: she neuer ceased to raile against him, continually filling the house with tumult, yea, choller had such power in her from her youth, that when she entred into any discontents, she flung, stampt, strooke, vea so far forgot her selfe, that she strooke her chambermaids. The same author saith likewise, that the first time he began to detest that vice, was, that being a young lad he beheld a man feafed with this passion, who was so far disguised by choller, that hée séemed rather a monster then a man, for hée had his countenance changed, his eies staring, his haires bristling on his head, his lookes furious, and all the rest of his body trembling, and agitated with fury; he cried, he stamped, he threatned, he fomed at the mouth like a bore, and to conclude, he shewed fuch strange, insolent, and prodigious countenances, that hee gaue manifest euidence that this brutall passion, brings a man besides himselfe, and makes him like vnto beasts. Thus farre GALLEN, by whose counsell if wee propose vnto our selues the image and picture of a diftempered and wrathfull man, no doubt but the obscene, filthy, and lothsome behaviour which he vseth, will bring vs in detestation of his vice, and determination to auoid and conquer fuch like perturbations and affections.

L iii

The

# The intemperate and vnnaturall Deuils raifed by *Beelphogor*, Prince of belly-cheere.



N that time that GETA the Emperour had made his festivall of three daies long, and his messes were served in according to the order of an Alphabet; BEELPHOGOR gorged with multitude of dishes, and dead drunke with varietie of wines, at last sell satally sicke of an extreame surfet. SLEEPE his Phisitian

was sent for, but hée could not digest it; Manna, Rubarb, and the best easie & pure drugs were ministred, but they wrought nothing in his gorged stomacke. His brother Deuils loth to loose fo kind a friend, and necessary member of the commonweale of confusion, sent to Persia for the high priest of BEL who was held a great Magitian and a Phisitian. This holy father, faced like the North wind of a map, mounted on a horned Deuill instead of a Spanish Gennet, speedily posted to his court, and was at last admitted to his presence, where after fight of his vrine and féeling of his pulse, with a bitter sigh (as terrible as a Ternado on the coast of Spaine) he began in these words to tell his opinion: Palfgraue of the pipes of wine, Grand dispofer of delicates, it is no receipt of the Hipocratifts, nor potion of the Gallenists, can dissolue the crudities and surcharging humors of your stomacke: but as among the Barbarians and Cannibals the priefts are phisitians and neuer faile of their cure, so the patient thinke them able, & the thing possible; so I, the priest in your rights & sacrifices, (if so your great Bellyship haue a good opinion of my experience) am both able, and will rid you of your furfet without paine or trouble. BEELPHOGOR glad of this, poured a tun of Gréeke wine downe his throat for his good counsell, and affuring him that he confidently trusted in his cunning, our cure-deuill at last began his Incantation. Long had he not mubled in a great cane, which he had brought

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in his wide sléeue, and washt the patients temples in a Fat of vnpurged Malmsey, but BEELPHOGOR began to cast or discharge, (let it please chast eares to let slip this vnreuerent word) and in flead of voiding corrupt fleame, Adust choller, and other indigested excrements, he sent forth (oh procreation incredible to be thought of) fiue fiends, dull winged like Bats, spirits of the elements next neighbouring the earth, who in clouds of fogges and mists, having haunted Asia, Asrica, and Europe: for the most part haue by a Southerne wind of late daies béene blown into England, and become incarnate after this maner following (yet referuing those names to theselues which their grandfire Sathan gaue them.) The first is DULNESSE OF SPIRIT, and he dwels in an English man late come out of Germany, who hauing béene an apprentise to drunkennesse since the yéeres of his discretion, is lately arrived, to make a dearth of Sacks in England. If you marke his gate in the streets, it is sausages and neats tongues: he shawmes like a cow had broke her forelegs: you shall euer sée him sweating, and his landresse, I know, hath a good master of him, for the very pure grease of his handkerchiefe, is fufficient to find her candles for a winter time: his eies are full of cathars, and had he not a vent by them to difcharge his head, his braines long fince had funk in a quagmire: hée hath chéekes dropsie proofe, and a nose, such a nose as neuer nose was greater: from the wast to the foot of equal proportion: his necke drowned in his head and shoulders, his body in his buttocks, and his buttocks in his calfes: all pure béefe of twenty pence a stone, a dog would not eat it. This Deuill of a drunkard hath no felicity but in a tauerne, and for euery day if he make not a man drunke, he hath spent much idle time: he hath all the tearmes of art fet downe by T. N. in his Supplication to the Deuill, Primum ad fundum, secundum bis medium, tertium vt primum, fic debes bibere vinum. He hath a sausage alwaies in his pocket to drive downe drinke, and in stead of the stories of the nine worthies, he hath painted in a booke in their antiques, all the faithfull drunkards of his age: he hath killed himselfe with Aquauita, another with Rennish wine and Oisters, another with Heringes and pickeld herrings: he hath all

their names (and Epigrams to them) of the best maker of this age. Of all nations and citizens he can not abide a Romane: aske him why, Fie on them (quoth he) the slaues kill their wives for drunkennesse. Draw him but into the common place of wine, he will weary the whole company (with one quart & a morcell more, and so God be at your sport M. TARLTON:) first he saith that it is vitis, quasi vita, a man were as good misse his life as wine: againe, that (in Almaine and France) wine is the most honourable present to strangers: he alledgeth you these verses out of RALBLAIS (but with this breathing point, One pottle more of that next the doore NED,)

Furiena est de bon sens ne iouist, Qui boit bon vin & ne s'en reiouist. Mad is the knaue and his wits haue the collicke, That drinkes good wine and is not frollicke.

After the company hath drunke carouse about, and sung Chorobent, and Gaude plurimum, forward goes he, By gots hundred towfand ton a deuels, all CÆSARS armie had bene lost without wine: and the only medicine for the flegme is (in his knowledge) thrée cups of Charnico fasting: he hath the Prouerbe of the old Phisitians (post crudum purum) a gallon of wine to an apple is pure fimetry and proportion in drinking: fill his cup againe of Madera wine, and let him wipe his eies after his fashion, you shall have stories too, as true as the voiage of PAN-TAGRUEL. I was (will he fay) fomtime in a Tauerne, and it was with fome of my neighbours that it was (this drinkes too flat IOHN, fill better, faith he, and caroufing in stead of a full point he profecutes his matter,) and it chanced as we were a drinking I faw mine host carry two pitchers full of water into his wine feller, having two other carried after by his apprentice full of good wine (as I supposed:) now Sir, (suspecting some knauery) I thrust my head out of the window, and cried mainly with a full throat, Fire, fire, fire; By reason it was somewhat towards night (now a bit, & then a cup more) I was quickly heard, so that at the last, the Tauerne was full of all forts of people, some bringing water, (as the contrary to fire,) others oile, (good to quench lightning,) some ladders to clime the house

top,

top, some vineger to lay on scalding: The people entring into the chamber where I was, and féeing neither fire, nor fmoake, fearefully aske mée where the fire was? hoarfe with crying, at last answered them that it was in the seller, and I was fure of it, and for proofe thereof (quoth I) I faw the host very now carrie down store of water. They hearing this, fodainly ran downe into the feller, where they found the Tauerner with his prentice mingling wine and water together, all the companie detefting his knauerie, one cast his paile of water at his head, another his oile, another his vineger, another broke a sticke out of his lather, and all to bebeat him: the hoft fouced in fouce like a pickled herring, ran away to faue himselfe, the people fell a drinking til they left him neuer a drop in his feller, and I (a pottle more of Charnico, Edward) without paying pennie for my Wine, went away with the goblet, (and I drinke to you good man Pouling) this last period is a pottle at least, and how say you by my taleteller? Wil you have yet more? Take him fro this his dailie exercise, he is as dead as a doore naîle, hée hath no more fence then a shoat in pickle: Get him to church, hée sléepes out the sermon: persuade him to abstinence, tut faith hée it ingenders Cathars, & nourisheth the Megrim; examine him in his worldly affairs, talke of that to morrow: the onely meanes to wake him is to tell him the Vintage is come home, for against that time hée makes him a doublet a quarter wider in the wast then the first, because hée will walke and drinke easelie. It would make a good wit druncke to dreame of his qualities, I will therefore here leave him, and as I have painted him out to the eie, so will I conuict his detestable course by reason. First maketh hee that which was ordained to bee the temple of the Holy-ghost a den of Deuils, next drowneth hee that spirit which was created for heavenly contemplations, in earthly and transitorie pleasures, then by his Gastimargia and Epicurisme, he dulleth his conscience with an apoplexy & nombnes, so that it hath no power to distinguish mortall sinnes, from heavenly & intelectual delights; lastly by detesting continency, he suffereth the plagues of excesse, and looseth the benefites of abstinence, which maintaine the soule in his harmonie, and the bodie

bodie in health and temperature, and as HORACE faith,

Satura. 2. lib. 2. —Quin corpus onustum

Hesternis vitijs animum quoss pergrauat vnæ,

Atss adsigit humi divinæ particulam auræ.

A bodie loaden with the nights excesse,

At once the mind with dulnesse doth oppresse.

Affixing to the earth by dull desire,

The heavenbread soule that should to heaven aspire.

Prouerb. 20.

Gene. 6.

Of all detestable sinnes dronkennesse is most vildest, for it bréedeth lothsomenesse in those that most delight in it: It is a a luxurious thing as the wife man faith, and the immoderate vse of wine hurteth a man foure kind of waies: first it is the cause of thraldome, secondly the confusion of honestie, thirdlie, the complement of vice and voluptuousnesse, fourthly, the figne of follie: The first is manifest in this, because the originall root and occasion of disgrace was in wine, whereby NOE became the flaue of dronkennesse, and the scorne of his sonne CAM: That it is the confusion of honestie it appeareth, because whofoeuer is accustomed therein, hée is banished the societie of good men, and subject to mightie discredits; What is more filthie then a droncken man, faith INNOCENTIUS? who hath stench in his mouth, trembling in his bodie, follie in his tongue, and want of secresie in his heart: his mind is alienated, his face is deformed, and no fecret can bée had where ebrietie is soueraigne. And SENECA saith, That the mind intangled by dronckennesse, hath no power of it selfe; and if it bee rightlie considered of, it is but a voluntarie madnesse. ALEX-ANDER transported with this sinnne, slew CLITUS his saithfull friend at a banquet, and after hée had recouered himselse, hée would have murthered and flabd himselfe for forrow. The Romans figuring out the image of Ebrietie, painted it in this fort; First, they set downe the image of a boy, and next they painted a horne in his hand, and on his head they fet a crowne of glasse: A child they painted him, in signe that it maketh a

man childish and past his sence or gouernement: They gaue him a horne in his hand, in token that hée alwairs foundeth and publisheth secrets whatsoeuer, and they crowned him with glasse, because the dronckard reporteth himselfe a glorious and rich man, where hée is as poore as IRUS: Pauperior iro, as the Poet saith. VALERIUS in his fixt Booke and fecond Chapter reporteth this Hystorie: A certaine innocent and guiltlesse woman, was condemned by PHILIP King of Macedon in his drunkennesse, who confident and assured of her owne Innocencie, cried out, I appeale from PHILIP drunken, to PHILIP fober. King ashamed at this reprehension, shakt of sleepe, recouered his fences, and gaue more diligent regard to the cause, and at last finding right on her side, reuersed the Iudgement, and acquited the woman. By which it appeareth, that the shaking off of dronkennesse, is the establishing of reafon, and the custome thereof the destruction of honestie: That it is the complement of voluptuousnesse and pleasure it appeareth likewise, for modestie restraineth manie men from finne, and where it is taken away and subdued by wine. the pleasure that lies hidden in the heart, is discouered without shame. Wherevoon SENECA saith, Plures pudore peccandi quam bona voluntate prohibiti sunt à peccato & sielore, More men are prohibited from offence and wickednesse by the shame of sinne, then by good intention and will; but where the mind is possessed with too much force of wine, whatfoeuer euill lurked in the heart, is discouered by the tongue. That Wine likewise is the experiment and signe of follie it is manifest, because if a man bée inclined to any euill whatfoeuer, a triall and experience of the same must bée made in his drunkennesse, and therefore the Germanes neuer confult before they drinke, perhaps alluding and relying on that of Ecclesiastes, Vinum corda superbi- Eccles. cap. rum arguit, Wine openeth and argueth the fecrets of prowd men: vpon all which premises I inferre, that drunkennesse and all disordinate riot, is hurtfull to all estates, for if it feize the poore man, hée shall not bée rich, if it depriue

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Orig. hom 5.

the rich man, his substance shal be consumed; if it distraught the yong man, he will not be instructed; if it take hold on the old man, it makes him a soole: For this cause Origen vpon Genesis speaking of Lot saith, Ebrietas peior fuit quam Sodoma, quia quem Sodoma nondecepitilla capit. Dronkennesse was worse then Sodome, for when Sodome could not deceiue, hee ouertooke: These considered, let this siend be auoided, if not in regard that he defameth vs in this world, yet in respect that hee keepes and excludeth vs out of heaven.

The fecond fiend of this race is IMMODERATE and DISORDINATE IOY, and he became incorporate in the bodie of a leaster, this fellow in person is comely, in apparell courtly, but in behauiour a very ape, and no man: his studie is to coine bitter leasts, or to fhow antique motions, or to fing baudie fonnets and ballads: giue him a little wine in his head, he is cotinually flearing and making of mouthes: he laughes intemperately at euery litle occasion, and dances about the house, leaps ouer tables, out-skips mens heads, trips vp his companions héeles, burns Sacke with a candle, and hath all the feats of a Lord of misrule in the countrie: féed him in his humor, you shall haue his heart, in méere kindnesse he will hug you in his armes, kisse you on the chéeke, and rapping out an horrible oth, crie Gods Soule Tum, I loue you, you know my poore heart, come to my chamber for a pipe of Tabacco, there liues not a man in this world that I more honor; In these ceremonies you shall know his courting, and it is a speciall marke of him at the table, he sits and makes saces: keep not this fellow company, for in iugling with him, your Wardropes shall be wasted, your credits crackt, your crownes confumed, and time (the most precious riches of the world) vtterly lost. Nemo faltat fobrius, saith the Prouerbe, A wise man neuer danceth: flie therefore this Deuill, except you long to be fooles with him, and vnfortunately end in your dancing (like LEWIS Archbishop of Magdeburge) who in treading his lauoltos and corrantos with his mistresse, in trying the horsetrick broke his necke: remember your felues likewise of this verse in the old Poet,

Post

Post flores fructus post maxima gaudia luctus, Fruits followes flowers, and forrow greatest ioy.

Beside consider what SENECA writeth of worldly ioy, where he faith it is the messenger of future miserie; Flie it therefore. for it is alwaies feconded by fome forrow or mischiefe. Another fonne of this race is MULTIPLICATION OF WORDS, and he first incarnated himselfe in the bodie of an Intelligencer, this is a notable knauish fiend to intangle any man; for he neuer ceaseth to give occasion in his cups for men to ouershoot themselves, he will of purpose cast out suspitious words of his Prince, to sée how men are affected, & talke of forbidden bookes to get some man confesse if hée conceale any of them: I would you should well know hée hath béene a trauailer, and can play the Nullifidian as well as any of Sathans succession: whittle him a little (like the King of France his Switzer when he had drunk vp the bottle of Gréek wine) hée will tell you the secrets of all the Commonweales of Christendome, he is an inward man in the Emperours estate, and dare affure you that he hath nothing of the Empire but certain fummes of mony which he receiveth annually of the imperiall townes, and of certaine Gentlemen that hold their lands immediately of the Empire; and if you draw him to computation, he faith it is about some 200 thousand Florins by yeare; As for that in Boheme and Morauia, and places appertaining to the faid Realm, he gathereth no more in them then 700 thoufand Florins annually: Touching Silesia, Lausatia and Hungary, he saith they hold all in sée of the Empire. He can assure you that Denmarke, Sueuia, Hungary, and Boheme are electives; and that in Wallachia the Turke ordaineth the governors, yet Christians necessarily, because al the nation follow the Greeke church. Bring him into Poland, he is able to fay thus much of that kingdome, that the King hath for reuenue but fix or feuen hundreth thousand Dollers for the intertainement of his house, and that when he maketh war, it is vpon the expence of the country, without the confent of whom hee can otherwise do nothing. And if you inquire of his forces, he thinks the countrey may well bring 140 thousand furnisht horse into the field vpon occasion of service. If you fall in question of the Turke M iij

his knowledge is this that he hath alwaies in prest for the war 130 thousand Timariste, (who are waged by lands which the Turke hath given them, to the end they should entertain so many horse at his command) he hath beside them 14 thousand Ianisaries, and 36 thousand Spaies, continually waged by mony: Besides all those that goe into the war or haue any place or dignity vnder him, are either Apostataes, or the sonnes of Renegados: as for the Turks by race, they are alwaies kept in feruitude and pouertie, either exercifed in Marchandise or seruing in the Temples. Touching his reuenue hée hath nine millions of gold, (besides the presents which his officers send him, and the lands of his owne demeafne,) besides he hath Daces or taxes of the Iews and Christians euery one paying him a Shik in a year. And touching his gouernors, he faith they are Basshawes, and that the continuance of their authorities is but from three yeares to three yeares. Bring the Pope in question, he can tell you this (for perhaps he hath knowne his benenolence) that hee built the Seminary of the Iesuits of an hospital, contrary to the will of the dead; and how he hath taken three hundreth crownes of pencion lately from them, fo that now they have but fixe hundreth to maintaine themselues: he is seen in many other things likewise which I must not speake of, but beware of multiplying words with him, for though hée butt not with his horns because he will not bée thought a cuckold, hée will giue a shroud wound with his tongue, that may bring a man to his neckeverse: hée hath continually a warrant in his pocket, and vnder colour of attaching Traitors, troubles and spoiles many honest men. Blesse your selues from him Maisters, for though he hath a fmooth tongue, his heart is deceitful. Of his race was SINON that betraied Troy, and of his faction be all fuch most to bée feared and fled from,

> Qui Curios fimulant & Bacchanalia vinunt, That seeme graue men but are lasciuious knaues.

Wonderfull it is to fée his course, he is generall and open in discourse, but vnder intent to deceaue, he will play the good fellow

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low but to make make profite of any man, he will speake in ferious matter, though he shew himselfe a foole, and conclude vpon any thing though it be without reason: & though the course of intelligence (according to MACHIAUELL) be necessary in an eflate, and worthy the execution of a confiderate and good man (for his countries fake) yet the Sparta being laid on his shoulders that hath no honestie, maketh that estate odious, which otherwise would be honest: Thus much in description of a disordinate babler, now let vs heare fomewhat against the incontinencie of language, and the vnbounded babble of the tongue. He that kéepeth his tongue (faith SALOMON) kéepeth his foul, and Prouerb. 13. he that is inconsiderate in his spéech shall find mischiese: he that Lac. 3hath not offended in his words is a wife and perfect man, and according to CATO it is the chiefest vertue to set a hatch before thedoreofourtongues, SOLON, SIMONIDES, and ZENOCRATES, being demanded why they spake so little, answered that they neuer Plutarch Diogenes. repented themselues that they had held their peace, but contra- Laertius. riwife in speaking and returning answers. It was noted by AESCHILUS the Tragedian, that God in our bodies hath planted two eies, two eares, two nosthrils, and the braine aboue the tongue, to giues vs to vnderstad, that we ought rather sée, hear, and conceiue, then speake: IEREMIE in his Lamentations written in verse; hath (contrary to the order of the Hebrew Alphabet put the Letter Pe, before Ghain, (as RABBI SALOMON faith) to aduertife vs to speake nothing which we have not heard, (for Pe in Hebrew fignifieth the mouth, and Ghain fignifieth the eies.) It is written of the Philosopher ANACHARSIS, that hee said that two members of the bodie ought carefully to bee kept, namely the tongue, and the parts vndecent to be named, for néerest (saith hée) approch they to God that can moderate them both; and HORACE faith.

Lib. I. Epift. ad Scenam

Sed tacitus pasci si posset coruus, haberet Plus dapis & rixæ multo minus, inuidiæqs. If so the crow could feast him without prate, More meat he should receive, lesse braule, and hate.

Let

Let therefore this fiend and furie of the tongue bee banished from vs, for as BARNARD saith, Nonest capillus decapita, nec momentum de tempore, de quo rationem non reddemus: There is not a haire of our heads nor a moment of time, of which we shall not yeeld account: and as AUGUSTINE saith, Exigetura nobisomnetempus impensum, qualiter fuerit expensum, Wee shall have an account exacted at our hands how we bestowed the time, which hath beene granted vs to live in. And as the Rabine saith, The eie of God seeth, and his ear heareth, and all our works are written in his book: let thersore loquacitie be banished, and let CATOS words be considered, that

Proximus ille deo eft qui scit ratione tacere, The man is wise can wisely hold his peace.

For the vanity of words sheweth the slightnes of wit; & inconsideration, breaketh no waies out sooner then by the tongue; by it hates are increased, blasphemies published, and (being but the least member) it is the onely key that openeth the dores of hell. By it we wrong our neighbour, breake commandements, depraue Magistrates, accuse innocents, seduce Virgines, corrupt yong men, mocke age: briefly, if it be not gouerned in man (I meane his tongue) it is able to kindle a greater fire (as the Philosopher saith) then the whole world shall be able to quench.

Let this fuffife for babling, for here marcheth forth SCURILITIE, (as vntoward a Deuill as any of the rest) the first time he lookt out of Italy into England, it was in the habite of a Zani: This is an onely fellow for making faces, shewing lasciuious gestures, finging like the Great Organ pipe in Poules, counterfaiting any deformitie you can deuise, and perfect in the most vnchristian abhominations of Priapisme: hée hath ieasts to fet an edge on lust, and fuch bitter libes, as might driue a CA-TO to impatience; if hée fée an old man march in the stréet, hée returns him a nichil habet; by a light huswife he dare say, yt she is as rotten as an openarse: hée that longs to know more of him let him read BOUCHETS Serees, and if hee find a leafe without a groffe ieast hée may burne the Book I warrant him. And if he require further infight into the filthy nature of this fiend, in Artine in his mother NANA, RABLAIS in his Legend of Ribaudrie, and BONAUENTURE

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BONAUENTURE DE PERRIERS in his Nouels, he shall be sure to loofe ·his time, and no doubt, corrupt his foule. I could amplifie this title as largely as any, and point out with the finger many Epicures of this age, that are excellent in this abomination; but I feare me to corrupt in reporting corruptions, and to infect good & chast eares, with that which many of this godles world earnestly affect. Pitty it is that toward wits should be inchanted with fuch wickednes, or that great mens studies should entertaine that, which Philosophers schooles shamefully hist away. In a word, let the Apostles counsell be entertained amongst them, where he faith, Fornicatio autem & omnis immundi- Ephef. 5. tia, aut auaritia, &c. Fornication, and all vncleannesse or auarice, let it not fo much as be named among you, as it becommeth faints. or filthinesse, or foolish talke, or scurrilitie, being to no purpose: but let men fo feafon their behauiours and difcourfes, that MENAN-DERS words may be falfified in them. That the vanity of the tongue hath bene the ruine of many men.

The last Erinnis of this line, is SLOUENLINES & VNCLEANNES: this spirit at first became incorporate in the person of an Italian, who, banished Padua for buggery, trauelleth here and there in England to méet with more of his fraternity: he is a méere enemie to the Sopemakers, for he washeth not a shirt in a tweluemonth, & at that time for frugality fake, hee buies not another, but lies in bed till ye first be washed: he neuer washes his hands and face, because he saith that Sol vrit puriora, The sunne burneth and tanneth the purest: neither weares hée apparell, except it come of beneuolence; for (faith he) Bene venit, quod gratis venit, It comes well, that comes of free cost. In wearing his apparell he is a Cinicke, for brushing (faith he) weareth away the wooll; beating drives the dust in a mans eies, and the heavier the garment is, the better it weares: he is as frée as the king in a baudy house, and so his belly be full and lust satisfied, Cucullus non facit monachum, A man of worth is not knowne by his good apparell: he shifts his lodging every moneth, partly for necessity fake, partly for his pleafure: and his whole delight is to haue a well faced boy in his company: hée is a great acquaintance of the Brokers, and will not sticke to bring a man to a harlot:

he hath a heavy looke, a threed bare cloake, a long foxe coloured

haire, and his mouth is like a Barbary purse full of wrinkles; he is the secretary to the spittle whores, and a mortall enemie to all that disdaine an Alehouse: he wild scold pretily, but a very boy may swinge him; but for lying, cogging, surfetting, whordome, blasphemy, scurrilitie, gluttony, and more then these, the Epicure is a continent man in comparison. Of all men let a scholler beware of this insecting spirit, for if a man of good parts be bewitched with this beastlinesse, no man will waxe more desormed then he, especially let him slie dishonest and filthy women, that are able to insect nature by their societie: otherwise I may say as Martial said to Oppian:

Mart. lib. 6. Epigram. 42.

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Illotus morieris Oppiane. Sir you shall die a filthy slouen.

It resteth now (according to course) that I speake somewhat of the deformity of BEELPHOGOR the father, fince I haue in part scored out the vncleannesse of his children. Gluttony (as the Schoolemen write) is (both according to the habitude and act) a disordinate delight in eating and drinking, a mortall enemy of the vertue of temperance; offending both in quantity, quality, time, and manner. It was first introduced from Asia into Rome, where (corruptions commonly being the swiftest in springing) it became from a feruile thing, the delight of the foueraignes: fo that APICIUS (an abiect cooke that profest the art of cookery in the kitchin) was not ashamed afterward to step into the schoole, and declaime in praise of it, whome for his infatiable abuses and inventions. PLINY (and that rightly) called the Gulfe of prodigality. To this finne MILO CROTONIATES and TAGON (the belly-god) were fo addicted, that the one bare an Oxe on his shoulders, and after deuoured it; and the other (at the table of AURELIAN the Emperor) eat a Goat, a Hog, and drunke a Tierfe of wine, and far more in boast of his intemperance. ALBOINUS and MAXIMINUS Emperours, yéelding nothing in fenfuality to this; for ye one deuoured at a supper an hundred Peaches, ten Pepins, five hundred figs, beside divers other things: the other, in one day eat forty pound

of

#### Incarnate Deuils.

of flesh, and dronke a whole vessell of nine gallons of wine, to digest it. And now a daies our world rather superior then inferiour to other ages, in these kind of infirmities, neglecteth nothing in fenfuality: our bankets are fauced with furfets, fo that BEELPHOGOR may (I feare me) claime as many followers and fautors in our age, as either he had in Persia, Rome or Media: for our bankets excéed nature, and where our fathers were content with bread and water, which at first nourished mans life after the creation of the world: now neither the fruit of trées, nor the variety of corne, nor the roots of hearbs, nor the fishes of the sea, nor the beasts of the earth, nor the soules of the aire, can Lib. de vilitate. huma. fatisfie our intemperance: but (as INNOCENTIUS faith) paintings condit. are fought for, spices are bought, foules are nourished, & cookes hired, to please appetite: one stampes and straines, another infuseth and maketh confections; turning the substance into the accident, and nature into art. For which cause SENECA (deriding the variety of banquets) faith, Vna filua pluribus Elephantibus fufficit, homo vero pascitur terra & mari. One wood suffiseth to nourish diuers Elephants, but man feedeth both on sea and earth. And in his tenth booke of his Declamations, he faith, Whatsoeuer bird flieth, whatfoeuer fish swimmeth, whatfoeuer beast runneth, is buried in our bodies: all which in the truth of things is both against nature and Art: for both Art and nature, forbiddeth that contraries should be mixt togither: which notwithstanding in our festivals are often done. But if we consider how hurtfull it is to our bodies, and damnable for our foules, doubtleffe except wée be blinded in heart, wée shall quickely detest it. In many meates (faith ECCLESIASTES) there is much infirmitie; and (according to SENECA) wee therefore die suddenly, becaufe we liue vpon dead things. Why then should we delight in that which causeth our detriment? POLICRATES Lib. Rhet. faith, that the intemperancy of meate subuerteth manners, cap. 6. and prejudizeth mans health: and HIPPOCRATES maintaineth this, that groffe and fat bodies, growen beyond measure. except by letting blood, they be fomewhat abated, become numme and infensible, and fall into most dangerous diseases. CHRYSOSTOME faith, that excesse of meat consumeth and rotteth Nij mans

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mans body by continuall ficknes, and at last bringeth cruell death. GALEN (the interpreter of HYPOCRATES) faith, That they that are groffe fed, can not be long time healthfull: concluding, that those soules can not meditate or conceive celestial things. whose bodies are ouergrowen with blood, flesh, and fat. It is reported of DIONYSIUS the tirant, that being too much swallowed vp by furfet and drunkennesse, he lost his eie sight; for there is nothing fooner dulleth the eie, then excesse: because (as PORTU-MINUS faith) Edacitas cibos terit, sed oculos vorat, Gluttony spendeth meat, but deuoureth the eies. MACROBIUS in his Saturnals, proposeth a very prety and disputable question; namely, whether vniforme and simple meat, be better and easier of digestion, then divers and different? and to this a certaine Philosopher answereth, that divers and different meat is the hardest of digestion for these causes: first it appeareth in beasts, which because they féed on a simple and pure nutriment, are most helthfull; and if any of them be diseased, it is when by variety of medicine and mans folly, they are nourished against the course of their nature: fecondly, because all simple meat is more easily digested; in signe whereof, euery Phisitian recouereth and ministreth to his patient in one kind of food, that nature may more eafily conuert the simple meat into her selfe: thirdly, because as the variety of wine, hurteth more then one fort of wine in the fame quantity, in like fort doth the variety of meat: fourthly, because he that observeth one kind of simple diet, may more eafily judge and geffe at the cause of his infirmitie (if at any time he féele himfelfe distempered) and consequently can more easily auoid fuch kind of food: whereas if hee should have vsed divers, he should vtterly be ignorant, to which of many he should impute the cause of his sicknesse: fiftly, because in the stomacke, the nature of diuers meats is very different, therefore (nature working vniformitie for her owne part) certaine are fooner digested then other, (the rest remaining in the stomacke being crude) and consequently that rots which is afterwards to be digested: by which reasons it followeth, that these rich men vfing divers kind of dishes, do by that means shorten their owne liues. But perhaps to particularize diseases will be held more

forcible argumenes, I will therefore tell you what infirmities furfet bréedeth. First (as AUICEN saith) it hindreth the braine. the liuer, and the nerues, it causeth conuulsions, sowndings, Epilepsies, the falling sicknesse, and the palsey: it ingenders the lamenesse in the legges, the gout, the Sciatica, the Apoplexie, and a thousand defluxions, cathars, and crudities of the stomacke, which proceed from nought els, but from the infatiable defire of drinking and eating. All philosophie will confesse vnto me, that the more a man stuffes and chargeth his stomacke, the more he gréeueth it; for first of all it is necessary that he furmount and excéed the nutriment and meat, and digest it also; and in the surmounting he must striue, and in striuing he wearieth himselfe, and in wearying himselfe he waxeth féeble, and in waxing féeble he finally confumeth, and then his cooke (I meane his stomacke) vnable to worke or boile, it followeth of necessity that he must die. But leave we this to Phisitians to decide, and like Christians let vs learne to fay with SENECA (though a Pagan) Mains sum, & ad maiora natus sum, quam vt fiam mancipium corporis mei, I am greater, and borne to greater things, then to become the bondslaue of mine owne body. Briefly, (fince according to AUGUSTINE) Gluttony marcheth neuer but accompanied with other vices: and (in his fourth booke ad Lib. 4. de Sacras virgines) fince Ebrietie is the mother of all vice, the trou-Donatist. ble of the head, the subuersion of the sense, the tempest of the tongue, the storme of the body, the shipwracke of fanctity, and the foule; let vs conquer this monster by our abstinence, living according to the examples of PAUL, the first Hermite HILARIUS, MACHARIUS, and others; that that faying may be truly verified in vs, that In carne effe, &c. To be in the flesh and not to live after the flesh, is rather the life of Angels then men. And thus far for GLUTTONY and BEELPHOGOR, whome (I hope) I have fo conjured, as he shall have little welcome to those that have any sparke of plety: the vantgard and battell are already discomfitted, now ASTAROTH looke to your rereward, for I affure my felfe to difcomfit you.

N iii

The

# The lumpish and heavie fiends begotten by the Arch-Deuill Astaroth.



Ndustrious Labour, that hast thus long kept me from IDLENESSE, guiding the sailes of my conceit through the Seas of reason; now helpe to arange my squadrons, to describe & consound him: lead me a path vntracted by courser spirits, that I may beare downe enuy by desert, & puzle detraction in his depra-

uing knowledge. It is not vnknowen to men of reading, how ASTAROTH after hee had received many facrifices by the Ifraelites (as appeareth in the booke of Iudges) and perfwaded SA-LOMON (the wifest of Kings) in his old and retired yéeres to build him an Altar, was (by the praiers and perswasions of many Prophets) at last banished from the chosen nations: so that enforced to liue in exile, he ranged vp and downe Media, Persia, and Armenia, and at last spred his renowme in Rome: whence banished by the busic affaires of Princes from their Courts, and from other places of Spaine, France, and Italy; he at last retired himselfe to the Northern parts: Amongst whom finding contentions in the Clergie, and affectation of glory and armes in Prince and subject; he tooke his Idle wings and flew to the Southerne and lately discouered land, where honoured by the Brasilians, that greatly delighted in Idlenes. he hath yet a sufficient segniory and dominion to maintaine himselse: Yet willing that the Ciuill world (which hee deadly hateth) should be infected with his humor, he hath lately vpon an Indian Negro begotten fiue fonnes at one clap: and (the fooner to practife his mallice) hath procured their abortion and vntimely birth, to the end they might with the more speed be fent into Europe. The first is, DESPERATION, the second PUSILLA-NIMITY, the third Dulnesse of the Spirit, the sourth NEGLIGENCE, the fifth SLEEPINESSE. These five well instructed and better provided

for, he shipt in a Brasile man for Ciuill, but the ship being vnfortunately taken by an English man, they were brought into England, and no fooner fet foot on land, but ran away from their Captaine. Now fir, having all languages perfectly, they follow frange directions, not tying their spirits to one determinate body, but flying here and there, and infecting all places, and exempting themselues from no persons: yet as subtill as they are, I have founded them out; and that I know them, I will resolue you if you please to read their descriptions. The eldest of them DESPERATION (a peculiar vice proceeding fro IDLENES, but not y' which is the fin against the Holy-ghost,) is such a fin, that if he méet w' a rich man, he makes him distrust himselfe for getting vp on his horse without helpe; he causeth him forbeare the reading of bookes in suspect of his vnderstanding, he drives him to be dainty of his meats, telling him his stomack is squeasie; he féedeth him in his dreams with terrible visions, he driues him to mistrust himselfe in whatsoeuer he pretendeth, insorcing such a diffidence in himselfe, that both he maketh him an enemy to his body, and the ruine of his owne foule. He perswades the Merchant not to traffique, because it is given him in his nativity to haue losse by sea; and not to lend, least he neuer receive againe. He makes the Scholler loath to read bookes if they be long, carelesse to heare lectures, because he vnderstands not at the first. He causeth a louer to lie sighing in his bed, and rather die ficke of the fullens then tell his griefe. The poore man he teacheth to curse his birth, and desperately to give ouer labour, where otherwise if he would shew diligence, he might be relieued. He tels a Lady it is best keeping her bed, when the Phisitians affure her the disease is cured with exercise: and let him but light on a féeble heart, he will die first before he take a medicine. If a friend intreateth his friend to speake in his behalfe, out steps he, and counsels him to forbeare the demand, for feare he be denied: and if a husbandman haue a good crop, in the midst of his haruest hée teacheth him this tetch of vnthankefulnesse, I would I were a beast, so I were rid of this trouble. How fay you by this spirit of darkenesse? hée not cunning and fubtill? Are not his treasons coloured and plausible? Is not his persuasion conformable to weake nature? If you say nay, you erre; if you confesse it, then learne thus to preuent him: First, remember that *Volenti nihil difficile*, A good will winneth all things: and to condemne our owne abilitie in good things, is to suspect Gods merciful prouidence in surtherance of instice and vertue: observe that lesson in Seneca.

Qui nihil potest sperare, desperet nihil.

Who nothing hopes, let him despaire in nought. Let the rich know this, that he that feareth a litle frost of infirmity, shall have a great snow fall vpon him: let him consider, that to helpe nature, winneth ease; and that to endeauour willingly, is halfe the meane to attaine happily: let him remember this, that God openeth the vnderstanding, if we offer the endeauour; and commanding vs temperance, killeth the feare of excesse; and being all in all things, is defective in nothing that is vertuous. Let the superstitious Merchant trust the creator, and he shall not superstitiously be tied to creatures; and fuccour his neighbours necessities with good intent, and God shall reward him. Let the scholler know, that the harder he is to conceive, the furer he is to retaine: and as no way is too long to him that féeketh a place defired; fo no booke can be too tedious that leads any path to knowledge. Let the poore labour to preuent néed, and he may be affured to find no cause to suspect necessities. Let the Lady fast in continence, she shall not languish in excesse: and let all men build on God, and desperation shall not hurt them. Let vs draw néerer this fiend, and coniure him more cunningly: he hath more motives in man, & let vs therefore examine them. Saith he, fasting killeth worldly comfort, and therefore it is to be fled. Answer him boldly, that it is tranfitory, and momentary which delighteth, but eternall that mortifieth. If he fay, thy finnes are great; tell him, Gods mercie is greater: If he induce desperation by thy often fall, oppose Christs words against his suspect, Non dico tibi vsque septies, sed vsque septuagies septies, I say not to thee, seuen times, but seventy times seuen times. And remember that of LEO, Misericordia Domini nec mensuras possumus ponere, nec tempora definire, Wee can

Mat. 18.

neither measure the mercies of God, nor define the time: and (to give a sword vtterly to confound this surie) vse hope, which (though every waies thou be assaulted) will maintaine thy constancie; And conclude thus (when troubles or doubts distraught thée,) with OUID,

Magna tamen spes est in bonitate dei, Yet in Gods goodnesse is our hope increast.

The fecond furie (now adaies ranging vp and downe our countrie, and infecting fraile and inconstant hearts) is PUSAILA-NIMITIE and WORLDLIE FEARE, who (wherefoeuer he lurketh,) is knowne by these tokens; hée maketh the eie inconstant, the colour come and goe, the heart beat, the thought suspitious, he kils weake desire, by suspitious seares; and as a little water (as A-RISTOTLE faith) is fooner corrupted then a great deale; fo with this abastardizing spirit, the weaker minds are sooner attainted the the great. This fiend maketh easie thinges impossible by mistrust, and so transporteth affections that they can claime no title in their owne natures. This is a temporall and foolish kind of feare, rifing either from the love of transitorie things, or the supposed difficulties of life. The ordinarie seate of this humor is in the fenfualitie of the heart: With this weaknesse of spirit was ANTHONIE the Romane feafd, who féeing the increafes of CÆSAR, when his meanes of refift were fufficient, retired himfelfe to his Timoneum, leaving both CLEOPATRA and his busines, as destitute of all hope, before the assurance of his danger: mortall is this sinne if it bée accompanied with the consent of the will, the Apostle writing to the Colossians saith, Fathers prouoke not your children vnto indignation, least they become weake in mind, and loofe their courage, (according to the Syriak:) noting hereby, that this infirmitie accompanieth for the most part those that are of the weakest abilitie and Iudgement. This dejection of spirit likewife is an effeminate and womanish disease, expressed often by foolish huswifes in these words. Good God what shal I do? How shal I dresse my house? Make ready my children? Doe this, and do that? being things

easie and rediculous to bée forced. Against this infirmitie, and inuenoming spirit of seare, I will applie that of DOCTOR GER-SON, where hee fayth, That there are divers that thinke they offend by dispaire, which offend not: For this proceedeth from a certaine Pufillanimitie of their hearts, or of emotiue or féeling of dispaire, which they estéeme to bée a consent, but it is not. For whatfoeuer féeling they may haue, (yea, although it presse so farre as that they thinke themselues almost attainted with this temptation) they lofe not charitie, as long as they are forrowfull, and the reason is contrarie and consenteth not thereto: So that the spirit of a man is ouercome by the enemie, except there bée consent of the will: For the sence maketh not the finne, but the confent. You that are or may happen to bée intangled in these briars, and assailed by this temptation, make your generall recourse to God, faying with the Apostle, Omnia possum in co qui me confortat: I can doe al things by the grace of him that comforteth mee. To conclude, let no man hide his Talent whatsoeuer, which God hath bestowed on him to trafficke and profite his neighbour, least hée incurre this vice of PUSILLANIMITIE; but let vs all cleaue vnto MAGNANIMI-TIE his opposite, considering this of TULLIES, Qui magno animo est & forti; omnia quæ cadere in hominem possunt despecit, & pro nihilo putat. Hee that hath a noble and resolute mind, despifeth all miissortunes that are incident to man, holding them of no reckoning. And that of LUCANS,

> —Fortisimus ille est, Qui promptus metuenda pati si cominus instent. Most strong is he when dangers are at hand, That lives prepared their surie to withstand.

DULNESSE OF SPIRIT (thenextborneto Pusillanimitie) hath great conformitie with him, for PUSILLANIMITIE hinders the beginning and enterprise of a good worke, and this fiend letteth the performance of it whe it is begun, & maketh a man giue ouer in the midst of his busines. This monster hath three heads whersoever

he feafeth one body: the first is IDLENESSE, (flack to performe any thing, and a poison that confoundeth many men;) the second is SLOWNESSE, that deferreth to follow vertue, or conversion from finne: the third is TEPIDITIE, which causeth a man do his worke coldly, without courage or feruor in his busines. This fiend haunteth most commonly among those fort of men, that are too much subject to their flesh, and being bondslaues to their sensual lusts, have their reasons obscured, and their desires dulled: they hate Musike, despise Arts, accounting their excellence to be in ignorance; if they speake, it is so abruptly and lothsomly, as it mooueth not; and if they be filent, they rather looke like fome blind statues of marble, then liuing and moouing men. If they write, it is Inuita Minerua, fo coldly and without conceit, as they (like the vntunable ring of Bels) rather fill the ears with iarring and noise, then delight or reason. Many & too many are possessed with this spirit, and this spirit is incarnate in them. For they only like beafts respect present things, having no care of that which is to come: you shall sée a slouen sleéping in his bed, that for want of rifing loseth the commodity of preferment: another so cold in his enterprises, that he is vnfortunate in all busines. Whatsoeuer commeth from such men, séemeth to be enforced, (so is the eie of their iudgements blinded in perceiuing that which best behooueth them.) I knew one of this factio in Oxford, who (after he had studied seuen yeres, & often beaten ouer the Predicables,) at last thanked God yt he had a litle fight in Genus. This was as flouenly a lout as euer I lookt voon, who often found in his heart to loofe his breakfast for want of fetching: come into his study, you should still sée him sléeping ouer his booke. In all exercises he was alwaies the last: & in all disputations fo cold, & duncicall, that neither any man vnderstood him, nor he, himselfe. With this spirit was those two Seruing men seased, the first of which being asked by his master sitting at dinner, what hee had brought from the Sermon? In faith Sir, (faid he) your hat and cloake, and nothing els. The fecond examined in the like manner, answered thus: Faith I markt not the beginning, I was asséepe in the midst, and came away before the end. This is a daungerous fiend wherefoeuer O ii

#### Incarnate Deuils.

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Plutarch.

he gets footing, causing men to make shipwracke of their time. which being short and swift once past is irrecouerable, & which lost (faith BIAS and THEOPHRASTUS) a great treasure is lost. This made certaine discontented (as TIMON and APERMANTUS) waxe careles of bodie and foule, fretting themselues at the worlds ingratitude, and giving over all diligent indeuor, to ferue the fury of their vnbridled minds. The stories registred by learned men are full of men thus affected, and who fo considereth the most pollices and Commonweals of Christians, shall I sear me (and let me write it with griese) find more oportunitie lost by coldnesse, slacknes, and delay, then consideration can remedy with many yeares heart break and studie. By delay and protraction. enemies wax strong, and lingering hate giveth prevention a diligenter eie; and though AFFRICANUS admitteth not officious diligence, yet am I fo contrarie to him, that I dare boldly auow. that the most stratagems that are done happily, are done suddainly; yet desire I not to bée misconstrued in this, for before action, I admit counsel, and secresse: But matters once intended, I hold all time lost till they be executed; for delay giveth the enemie oportunitie of intelligence, weakeneth the heart of the fouldior, generally more feruent in the first exploits, and afflicteth the heart of the gouernor till the issue be discouered. To conclude, as waters without ftirring & mouing, wax corrupt; fo without diligence all affaires are either lost or weakened.

But leaue we this (yet not as impertinent to this place, but as fuch a thing if well lookt into, deferues a whole volume) and let vs now haue an eie to the next fiend of this bréed, which Sathā first named Negligence. Negligence incarnate inour world, hath generally a running head, he is full of rancor, and replenished with idlenesse; Instability, and Mutabilitie, continually attend vpon him; so that he beginneth many things, but endeth nothing: he will execute no office by reason of trouble, kéepe no house least he take too much care for his family: put him in trust with a message, hée forgets it: and commit your affaires to his handling, all comes to nought: reading good bookes troubles his wits, but for Palmerine, thats a prettie storie, and why, because it teacheth him no wit: This siend lets his books bée couered with

#### Incarnate Deuils.

with dust for want of looking too, his garments fall in pieces for want of amending, his haire ouergrow his shoulders, for want of barbing, his face couered with durt for want of washing, and he walks generally vntrust, not for exercise sake, but for idlenes: he is still thinking and deuising on things, but he executeth nothing, and (like a lunaticke person) runs into strange imaginations, and only speaks them without effecting them: he defers in al that he doth, and thereby loseth the most of his thrist; and in neglecting to follicite his friends, hée loseth & smothereth his fortunes: fo that Occasion may rightly fay and crie to him out of Ausonius,

Tu quoqs dum recitas dum per contando moraris, Elapsam dices me quoqs, de manibus.

And whilest thou askest and asking doest delay,

Thou wilt confesse that I am slipt away.

ISODORE (in his booke of Etimologies, writing of this fin) faith Isodore. lib. that the negligent man is called negligens, quafi nec eligens; that is, negligence, because he hath no choice in any thing: for who so is fubiect to this infirmitie, is void of all election, by reason that he wanteth consideration: for a considerate man in foreséeing preuenteth, which preuention is the death of negligence. This fiend my friends must be earnestly avoided, for by him ANTHONY dallying in delights with CLEOPATRA, gaue CÆSAR oportunitie in many victories; And HANNIBAL lying idle at Cannas, corrupted both his fouldiors, and strengthned his enemies. It is a Cinicks exting. life not a Christians, which is ouerpast in negligence, and nothing worse becommeth a man, then to be carelesse and improvident: For as fruits vnlookt vnto, are for want of turning foone rotten, so minds for lacke of vertuous meditation, become corrupt and polluted: memorie without vse decaieth, and the bodie without exercise becommeth lothsome, negligence therefore is fitly compared to a sléepe, for as in it man resteth and is depriued of al that he hath, so in the sléepe of negligence and sinne, al vertues are dispoiled: which is very prettily figured in the sleepe of IONAS, of whom it is faid, That he fled from the face of our Lord in Tharsis, and entring into a ship fell into a profound sleep, and there arose a great wind, and the tempest increased, and the ship

Ausonius lib. Epigra.

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O iii

was in danger; Finally, IONAS was cast into the sea, where falling into the belly of a Whale, hée lost his haires of his head, and became bald. On which place the glosse saith, That the great and heavie sléepe of the Prophet signifieth a man loaden and drowfied in the sléepe of error, for whom, it sufficeth not to flie from our Lord, but furthermore (ouerwhelmed with a certaine carelesnesse) hée is ignorant of Gods wrath and fecurelie sléepeth, and at last is cast into the Whales bellie, which is the bosome of hell. For as the Whale dwelleth in the déepest flouds, and profoundest seas; so Hell is said to bée in great obscuritie, and in the depth of the earth. Wherevpon in the Gospell it is said. To be in the heart of the earth: For as the heart is in the middest of a creature, so is Hell in the middest of the earth. At the last hée is made bald and spoild of his haire, that is, depriued of his vertues and graces. And where it is faid, IONAS sléeping the winds arose; it implieth thus much, that a man sléeping in idlenesse, negligence, and carelesnesse, the winds and stormes of temptations suddainlie and vehementlie arise: For then are wée most suddainlie surprised with error, when wée are most intangled with improvidence and negligence. And as CÆSAR in his Senate house was affailed when hée least suspected, by his conspirators, so men in their fecurities are foonest subdued by the assaults of wickednesse; which conspireth the death of the soule. The Poets faine thus of the Syrenes which haunt about Sicily (and of late daies haue appeared in the Sea in India) That with their fwéet tunes they draw the Marriners asléepe, that whilest they sleepe foundly, they may fincke their ship. The like may bee faid of the Deuill, who lulleth vs in the lap of inconsiderate securitie, and fingeth vs asléepe with the notes of NEGLIGENCE, till he fincke the ship of our foule, which is our bodie, in the bottomlesse seas of confusion, which is Hell.

Let vs flie from NEGLIGENCE therefore, as being the first cause of the downesall both of men and Angels, let vs bee forward in curing our corrupt natures, let vs not resemble the soolish bussard in HORACE, who because hee could not

fée as cleare as Linx, would not annoint his eies with Collirium; but let vs féeke out of celeftiall heritages, not negligently (as those of the tribe of DAN, sent out to search the promise land,) but diligentlie, like those that brought backe the sat thereof, that wée may bée worthy the heritage. Fie how farre haue I wandred when SLEEPINESSE the last Deuill of this bréed hath ouertooke me to intreat of his nature: Sit downe drowsie siend, I will dispatch thée presently.

SOMNOLENCE and SLEEPINESSE lurketh continually with vnfortunate persons, and the excesse thereof sheweth the spirit hath small working: he is a fiend that (wheresoeuer hée inhabiteth) dulleth the fences, maketh the head heavie, the eies fwolne, the bloud hote, corrupt, and excessive, the face pufft, the members vnlustie, the stomacke irkesome, the séet séeble: Looke in a morning when you sée a sellow stretching himselse at his window, yawing, and starting, there bee assured this Diuell hath fome working: This is a shrowd spirit wherefoeuer hée gets feafure, for hée liueth by the expence of life, and hée that entertaines him, hath rhewms, cathars, defluxions, repletions, and opilations, as ordinarilie about him, as euerie substance hath his shadow. This fiend and his brother NEGLIGENCE are of one nature, and where DULNESSE OF SPIRIT, and these meet, God, nature, law, counfell, profit, foule, bodie, and all are neglected.

This considered, let this Deuill incarnate (too ordinarie a guest in this countrie) bée banished from our societie, least being corrupted by his example, wée sall into the same sinne wherewith hée is intangled: for as PLATO sayth, Dormieus est nullius prætij, A sleepie man is of no worth; and in the seuenth of his lawes, hée thus writeth, Somnus multus, nec animis, nec corporibus, nec rebus preclare gerendis, aptus est à natura, Excessive sleepe is neither good for the soule or bodie, or available in any vertuous or laudable action: For hée that sléepeth, is no more accounted of then hée that is dead: and truly I am of this opinion, that hée tooke this custome and law from HOMER, and no other, who sayth, That sléepe is the brother of death: The same allusion also vsed Diogenes,

#### Incarnate Diuels.

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who when he had slept said, Frater fratem inuifit, The brother hath visited his brother, that is, sleepe hath visited death: the same likewise intimateth OUID in this verse,

Stulte quid est somnus gelidæ nish mortis imago? Foole what is sleepe but image of chil death?

The like consideration likewise had the Doctors of Israel: so that one amongst them (called RABI-DOSA the son of HARKINAS) writeth, The mornings sleepe, and the euenings dronkennesse, shorten a mans life: corporal sleepe likewise oftentimes ingendreth the sleepe of the soule, which spirituals sleepe is farre more dangerous then the other, and therefore CATO dissuadeth youth from it.

—Somno ne deditus esto,

Nam diuturna quies vitijs alimenta ministrat.

Be not addict to sleepe, for daily rest

Yeelds food to vice and nurseth sinne in seast.

And that divine PETRARCH most wittily singeth,

La gola il somno, & l'otiose piume,

Hanno dol mundo ogni virtus bandita.

Incontinence, dull sleepe, and idle bed,

All vertue from the world haue banished.

So that humane nature is wandred from his scope, and ouercome by euill custome. There is another Poet (as I remember it is OUID) that saith it is sufficient for children to sleepe seuen houres: and another contemplative father saith, that to repose sive houres, is the life of saints; to sleepe sixe, is the life of men; but to slug seven, is the life of beasts: Saist thou thus O sather? Oh that thou couldest have lived to have seene this age, wherein if thy wordes sound truth, thou shouldest find (whatsoever way thou seekest) as manie reasonable beasts as there bee motes in the Sunne, thinking eight, tenne, twelve houres, but a Method of Moderation. These are they that sleepe in their beds of Iuorie, and play the wantons

Amos. 6.

the wantons on their foft couches: Pauca verba, this is a subject for a Preacher. Let me therefore draw to my conclusion, and finish both my booke, and the discouery of surther wretchednes, in shewing the detestable effects of ASTAROTH, adding certaine diffwasions to the same.

DAMASCENE (defining this finne) faith, That it is a spiritual Damas. lib. 2. heauinesse, which depresset and weigheth downe the soule so Ortho. ca. 14much, that it taketh no delight or tast in executing goodnesse. TULLY he defines it to be a wearines and tediousnes of the spirit, by which a man groweth in lothing of that good he hath begun. So that by them it is to be gathered that SLOTH is a languishing infirmity of the spirit, a dulnes of the mind, a diffidence of Gods helpe, a distrust of our owne strength. The sinnes it maketh those subject too that are intangled therewith, are forgetfulnes of God, careleines of our eftates, obscurity of our soules, loathfomnesse of our bodies, and irrecuperable losse of time. This sin (by the Fathers) is compared to the difease (called by the Phisitians) Paralifis, with which, whosoeuer is seased, his members are diffolued, his vitall powers and naturall faculties are weakened, and he himselse is wholly not himselse, neither being able to mooue, nor mafter his owne lims. So fareth it by a flothfull man, who loofeth by this ficknes the light of his mind, the vie of his vnderstanding, ye good affections that are the props and pillars of the same, and becommeth but the image of that which in effect he is not: and as this infirmity is healed by very hot Pultesies and inward potions, so except the heat of charity, and the remembrance of hell fire, be applied to the wounds and dulnes hereof, it remaineth wholly incurable. Besides, this sinne is against nature, for as the bird to flie, the fish to swim, the floure to grow, the beaft to feed, fo man was ordained to labour; which if he do not, he wrongs nature, wrongs his bodie, and which worse is, dams his soule. Noli effe piger, (saith AUGU-STINE) Be not flow, labour earneftly and God will give thee eternal tim. lib. 6. life. HELINANDUS in his Chronicles reporteth, that when a certaine Bishop (called PHILIPPUS BELUACENSIS) was for a night lodged in their Monastery, hée slept so long, that hée was neither present at Gods service, neither ashamed to let the sunne (it be-

ing then Winter time) to behold him sléeping, which when HELINANDUS perceaued, and faw no man readie or bold enough to tell him of his fault, hée confidentlie stept neare vnto his bed, and in briefe spake thus vnto him, Sir the Sparrows have long fince forfaken their nests to falute God, and wil a Bishop yet lie sléeping in his chamber? Consider (father) what the Psalmist faith, Mine eies haue preuented the day; and that of Am-BROSE, It is vncomely for a Christian that the beame of the Sunne should behold him idle; and let this persuade you to cast off your flugginesse: The Bishop (rowled with these wordes all in rage) faid vnto him, goe wretch as thou art and louse thyselfe, I disdaine thy counsailes: to whom the Moncke answered in a pleasant manner, Take héed sather least vour wormes kill you, for mine are alreadie flaine: hée meant the worme of conscience, which shall at last bite them, who are given ouer to their fenfualities. I have read also a prettie storie in an old dunce called PETRUS DE LAPIARIA, which because of the pithie allusion I will not sticke to tell you. A certaine King (faith hée) hauing thrée sonnes, and being well stept in yeares, resolued to make his Testament, certifying his children, that which of them was most slothfull, on him hée would bestow his kingdome; to whom the first said to me belongs the kingdome, for I am fo fluggish, that as I sit by the fire I rather fuffer my shinnes to bée burnt, then to draw them from the flame: the fecond hée faid, the crowne in all reafon belongs to mée, fince I am farre more flothfull then thou art, for having a rope about my necke, and being readie to bée hanged, and a fword in my hand, sufficient to cut the same, yet am I so slothfull, that I will not stretch out my hand to faue my life: after him the third ftept vp. and in these wordes made his claime, nay faith hée I alone ought to raigne, for I excell you all in flothfulnesse, For lying continually on my backe, water stilleth vpon mine eies, yet I for floth fake forfake not my bed, neither turne to the right nor to the left hand: and on this fonne the King bestowed his Crowne and kingdome. To yéeld this a Morrall interpretation

tation, these thrée sonnes are thrée sorts of idle persons; The first that cares not for fire, signifieth him, that being in the companie of euill and luxurious men, will not forfake them: The fecond, (knowing himselfe hanged in the snare of the Deuill, as the couetous man) yet having and knowing the fword of Praier sufficient to cut the rope, neuerlesse hée will not vse it: The third (that will neither turne his eie to the right or to the left hand) fignifieth him that neither considereth the paines of Hell, nor the rewards of Heauen, So that neither for feare of punishment, nor hope of reward, hée will rise againe from sinne: On him the Deuill his father (who as IOB faith, is the King ouer the children of pride) bestoweth the kingdome of Hell, where no order but continuall horror inhabiteth. And trulie to the idle and flothfull person Hell doth most justly appertaine, because hauing eies to sée his infirmitie hée blindeth them; a mind to vnderstand his remedie, hée disdaineth it; and times made for labour, yet refuseth it: but as SALOMON faith, Omnis piger in egestate erit, The slothfull man shall liue in pouertie, and Hell iustly shall bee his inheritage that negligently forbeareth to labor for heauen. Oh thou slothfull man if this persuade thee not, looke further; the male storke senteth the adulteries of the semale, except shée wash her selse, doth not God then both sée and will punish thy sinne except thou mend thy selse? The Lion smelleth the filthinesse of his adulteresse, and will not hee thinke you looke into the offences of his creatures, yet affuredly he that feeth all things beholdeth thy wickednesse, and except thou repent thée, will do iustice on thy negligence.

Hauing alreadie heard the deformities of this monfter, now at the last let vs consider the remedies against him. First, let vs intentiuely ponder and weigh how much our Sauiour hath laboured and trauailed for the saluation of mankind: It is said that hee past the nights in praier, after whose example if wee desire to bee his, wee must (with the holie Martyrs of the Pij pri-

Primitiue Church) mortifie our earthly members, and follow him in the like exercise: secondly, (in that this sinne of Idlenes hindreth both foule and body, and by that meanes is the occafion of many mischiefes, as well corporall as spiritual.) It hath bene as well detested both in holy scriptures, as in fathers of the Primitiue Church, as appeareth by IOHANNES CLYMACHUS. where he faith, Idlenes is a diffolution of the spirit, an abject feare in all good exercises, an hatred and griefe of any godly profession. He faith likewise that worldly men are happy, he speaketh ill of God, accounting him cruell, and without humanity; he maketh a man aftonished in heart, and weake in praier: more hard then iron in the feruice of God, & both flothfull and rebellious to trauell with his hands, or to do obedience. Behold the right effects of deuilish ASTAROTH: consider likewise what fruites foring from this curfed fiend. Thirdly, one of the best meanes to refift the craft of this fiend, is to trauell and to be alwaies doing fomewhat, to the end we be not furprized fuddenly, as SAINT IEROME counselleth. To this purpose, the ancient monks of Egypt, had alwaies these words in their mouthes. That he which occupieth himselfe in any good exercise, is not tempted by the Deuill; but hee that doth nothing, but liueth Idly, is tormented and possessed with divers. And if the Heavens, the Sunne, the Moone, and other planets, the birds, beafts, and fishes, are in continual motion, and without ceasing apply those offices for which they were created; what ought man to do, who is created for trauell, and whose soule is defined by the Philosopher to be a perpetuall motion? Let the Idle go to schoole to the Ant (as faith SALOMON) and learne of her to behaue him selse: and let him take héed that hée prooue not that vnfruitfull trée, which must be cast into eternall fire, and that barren figtrée which Christ cursed. Let him alwaies remêber yt Idlenes is the nurse of all euils, & that it is & hath bin the ouerthrow of many millions of foules. Let him confider y' by labour we obtaine reward; by negligence, loose our selues. It is reported of CYRUS the King of the Persians, that being willing to in-Bal. Sex. lib. kindle the hearts of the common fort to war against the Medes, 1. Arata. c. 41. he vsed this pollicy and stratageme: He led his army to a cer-

Caff lib. 10. cap. 23.

Prouerb. 6.

taine wood, where, for the whole day, he occupied the people in cutting downe the wood, and in continuall toile in lopping the trées. But the next day, he caused very sumptuous feasts to be prepared, & commanded his hoaft to feaft, sport, and make holy day with gladnes; and going to every company in the midst of their sports, he asked them which of those two daies best liked them: who answered, that the second was more pleasant then the first. To whom he replied in this fort: As by yesterdaies labor you came togither and were affembled to this daies banquet, fo can you not be happy and bleffed, till first of all you ouercome the Medes. So (in alluding to this after a morrall meaning) we can not attaine to bleffednesse, except we ouercome in this world the Medes, which are the deuils, by vertuous actions; neither can we be admitted to the banket, except bylabour in this life time. AGAMEMNON, VLYSSES, and HERCULES, the one belieged and raced Troy; the other, subdued and ouercame POLYPHEMUS; the third atchieued twelue incredible labours for glories fake: Let not vs therefore refuse labour for heavens fake. The Angels are not idle, but fing praifes; the celeftiall bodies (as I fay) are not Idle, but observe their motions; all airie, earthly, and watry creatures, are in continuall exercife: aire is continually toffed by the wind; water continually ebbes and flowes. If therefore all creatures detest SLOTH, and imbrace Labour, to give man example; let vs forfake lothfome Idlenesse, for many foretold and these set down by OUID:

Adde quod ingenium longa rubigine læsum
Torpet, & est multo quam fuit ante minus:
Fertilis assiduo si non remouetur aratro
Nil nisi cum spinis gramen habebit ager,
Tempore qui longo steterit malecurrit, & inter
Carceribus missus vltimus ibit equus:
Vertitur in teneram Cariem rimisque dehiscet,
Si qua diu solitis cymba vacabit aquis.
Which coursly and hastily I haue thus translated,
The wit long hurt because not vsed more,
Growes dull, and far lesse toward then before.
P iii

Except

Except the plow prepare the field for corne,
In time it is oregrowen with graffe or thorne.
Who long hath rested can not run apace:
The settered horse is hindmost in the race.
The boat consumes and rives in every rim,
If on long beaten seas he cease to swim.

As therefore all things waxe worse for want of exercise & vse, and study refineth both Arts and all maner knowledge whatsoeuer, let vs detest ASTAROTH, slée his bréed, tie our selues to exercifes both of mind and body, vie the practife of THEMISTOCLES, occupy our heads when we walke folitary, and fo dispose of all our actions, that the Enemy of all vertue find vs not Idle, who thinketh that fort easily woon, where the watchman sleepeth; & that mind quickly ouercome, that entertaineth Idlenesse. Let vs follow PAUL, who wrought with his hands, least he should be troublesome to his brethren. Let exercise neuer forsake vs, either of mind or of body: for the Deuill (as IEROME faith) is like a thiefe, who finding a horfe idle in the fields, gets vpon the backe of him, where contrary of those that labour, he can catch no holdsaft. Idlenesse (saith BERNARD) Est mater nugarum, nouerca virtutum. Is the mother of toies, and the stepdame of vertue: for it casteth the strong man headlong into offence, and choking vertue, nourisheth pride, and squareth out the path to hell. If the castle be vnwalled, the Enemie enters; if the earth be vnmanured, it bringeth forth thornes; if the vine be neglected, it groweth fruitlesse: So if our bodies and minds be vnexercised. they are the fooner feduced and distracted.

# The conclusion of this booke to the courteous Reader.

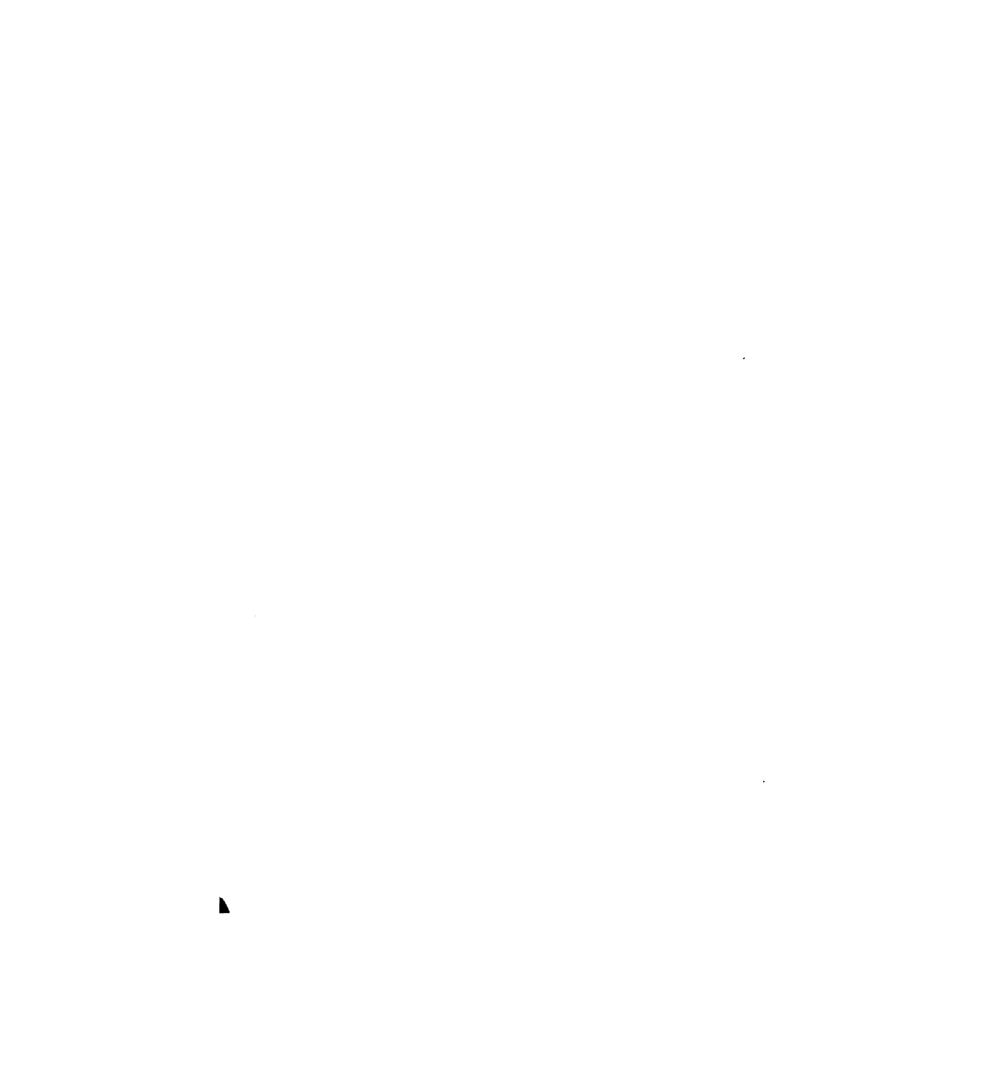


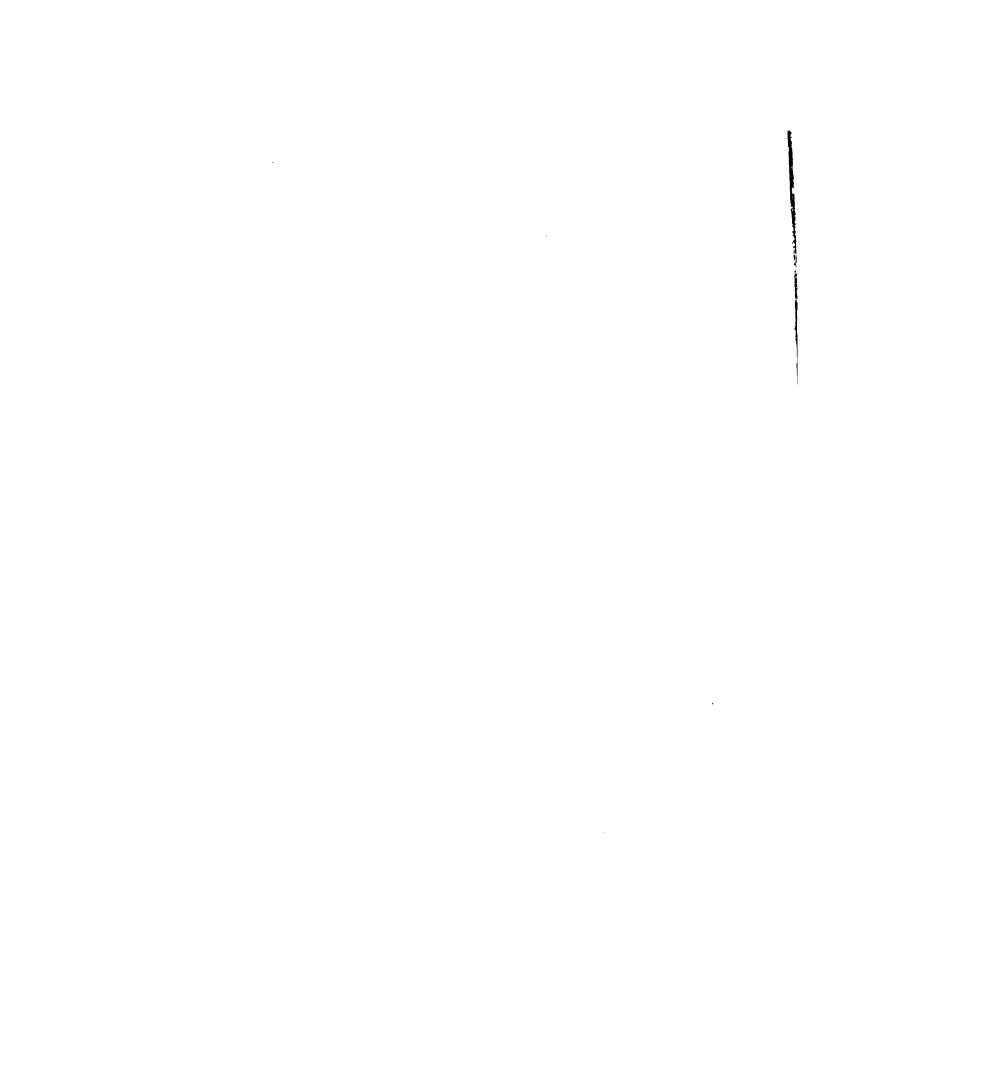
Hus far with regard to profit, & defire to please, I have drawen my discourse and emploied my readings: what my paine hath beene, you may recompence with your acceptance. For as to the traueller the hope of rest maketh his iourny seeme light; so to the studious, the expectation of profit

profit and good refpect, lesseneth the tediousnesse of labour, and long watchings. It fareth now with me as with shipwrackt failers that espie their port, and weary pilgrimes that are in fight of Ierusalem; for my present Ioy drowneth my passed Trauell, and after I have finished my iourney, I hang vp my offerings at the shrine of your curtesies: If you accept them, it fatisfieth my labour, and sheweth your thankfulnesse. I am not of CAIUS LUCILLIUS opinio, That no man should read my writings; for I had rather be misinterpreted then thought negligent. Accept my good intent (I pray you) and it shall encourage my endeauour; for a Father faith, The giuing of thankes, is an augmentation of defert. The defire is tedious that hath no end, and the labour loathfome that is misconstrued. You buy that cheape, which cost me deare; and read that with pleasure, which I have written with travell: Only if you pay me with the feed of acceptance, you make me forward toward another haruest: and in giuing me thankes, you shall loose nothing, For (as TULLY faith) he that giueth it hath it, and he that hath it, in that that he hath, restoreth it. You have the advantage of my goods, they are already in your hands: if you pay me that you owe me, I may hap trust you with a greater summe of Science. Farewell, and wish me no worse, then I am carefull to increase thy knowledge.

FINIS.







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# LOOKING

Glaffe, for London and Englande.

# Made by Thomas Lodge

Gentleman, and Robert Greene.

In Artibus Magister.



LONDON
Printed by Thomas Creede, and are to be folde
by William Barley, at his shop in
Gratious streete.

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# A Looking Glasse, For

London and England.

Enters Rasni king of Niniuie, with three kings of Cicilia, Creet, and Paphlagonia, from the overthrow of Ieroboam, King of Ierusalem.



O pace ye on triumphant warriours,
Make Venus Lemmō armd in al his pomp,
Bashatthe brightnesse of your hardy lookes,
For you the Viceroyes and the Caualires,
That wait on Rasnies royall mightinesse:
Boast pettie kings, and glorie in your fates,
That stars have made your fortuns clime so
Togive attend on Rasnies excellency. (high,

Am I not he that rules great Niniuie,
Rounded with Lycas filuer flowing streames,
Whose Citie large Diametri containes,
Euen thrée daies iournies length from wall to wall,
Two hundreth gates carued out of burnisht brasse,
As glorious as the portoyle of the Sunne,
And for to decke heauens battlements with pride,
Six hundreth Towers that toplesse touch the cloudes:
This Citie is the footestoole of your King,
A hundreth Lords do honour at my féete,
My scepter straineth both the poralels,
And now to t'enlarge the highnesse of my power,
I haue made Iudeas Monarch see the field,
And beat proud Ieroboam from his holds,
Winning from Cades to Samaria,

A 3

Great

## A looking Glasse, for

Great Iewries God that foild stout Benhadab, Could not rebate the strength that Rasni brought, For be he God in heauen, yet Viceroyes know, Rasni is God on earth and none but he.

Cicilia. If louely shape, feature by natures skill, Passing in beautie saire Endymions, That Luna wrapt within her snowy brests, Or that sweet boy that wrought bright Venus bane, Transformde vnto a purple Hiacynth, If beautie Nunpareile in excellence, May make a King match with the Gods in gree, Rasni is God on earth, and none but hee.

Creet. If martiall lookes wrapt in a cloud of wars More fierce then Mars, lightneth fro his eyes Sparkling reuenge and dyre disparagement: If doughtie déedes more haughtie then any done, Seald with the smile of fortune and of fate, Matchlesse to manage Lance and Curtelex. If such high actions grac'd with victories, May make a King match with the Gods in grée, Rasni is God on earth, and none but he.

Paphlag. If Pallas wealth.

Rasni. Viceroyes inough, Paphlagon no more, Sée wheres my sister faire Remilia, Fairer then was the virgin Dania, That waits on Venus with a golden show, She that hath stolen the wealth of Rasnes lookes, And tide his thoughts within her louely locks, She that is lou'd, and loue vnto your King, Sée where she comes to gratulate my fame.

Enters Radagon with Remilia, fister to Rasni, Aluia wife to Paphlagon, and other Ladies, bring a Globe seated in a ship. Remilia. Victorious Monarch, second vnto Ioue, Mars vpon earth, and Neptune on the Seas,

Whofe

#### London and England.

Whose frowne stroyes all the Ocean with a calme. Whose smile, drawes Flora to display her pride, Whose eye holds wanton Venus at a gaze, Rasni the Regent of great Niniuie, For thou hast foyld proud Ieroboams force, And like the mustering breath of Æolus, That ouerturnes the pines of Libanon, Hast scattered *Iury* and her vpstart groomes. Winning from Cades to Samaria, Remilia gréets thée with a kinde salute. And for a present to thy mightinesse, Giues thée a Globe folded within a ship, As King on earth, and Lord of all the Seas, With fuch a welcome vnto Niniuie As may thy fifters humble loue afford. Rasni. Sister. The title fits not thy degrée, A higher state of honour shall be thine, The louely Trull that Mercury intrapt, Within the curious pleafure of his tongue, And she that basht the fun-god with her eyes, Faire Semele the choise of Venus maides, Were not so beautious as Remilia. Then swéeting, sister shall not serue the turne, But Rasnes wife, his Lemmon and his loue. Thou shalt like Iuno wed thy selfe to Ioue, And fold me in the riches of thy faire, Remilia shall be Rasnes Paramour. For why if I be Mars for warlike déeds, And though bright Venus for thy cleare aspect, Why should not from our loynes issue a sonne, That might be Lord of royall foueraigntie? Of twentie worlds, if twentie worlds might be, What saist Remilia, art thou Rasnes wife? Remilia. My heart doth swell with fauour of thy The love of Rasni maketh me as proud (thoughts, As Iuno when she wore heavens Diademe.

Thy

## A looking Glasse, for

To decke her darling, beautie when she smiles, Rasni should prancke him in the pride of all.

Rasni. Remelias loue, is farre more either prisde, Then Ieroboams or the worlds subdue,
Lordings, ile haue my weddings sumptuous,
Made glorious with the treasures of the world,
Ile fetch from Albia shelues of Margarites,
And strip the Indies of their Diamonds,
And Tyre shall yeeld me tribute of her gold,
To make Remelias wedding glorious,
Ile send for all the Damosell Queenes that liue
Within the reach of Rasnies gouernment,
To wait as hand maides to Remelia,
That her attendant traine may passe the troupe

Thy fifter borne, was for thy wife by loue, Had I the riches nature locketh vp.

Crecte. Oh my Lord, not fifter to thy loue, Tis incest and too foule a fact for Kings, Nature allowes no limits to such lust. (Lord,

That gloried Venus at her wedding day.

Rada. Presumptuous Viceroy, darst thou check thy Or twit him with the lawes that nature loues, Is not great Rasni aboue natures reach, God vpon earth, and all his will is law.

Creet. Oh flatter not, for hatefull is his choife, And sisters loue will blemish all his worth.

Radag. Doth not the brightnesse of his maiestie, Shadow his déeds from being counted faults.

Rafni. Well hast thou answered within Radon, I like thee for thy learned Sophistri, But thou of Creet, that countercheckst thy King, Packe hence in exile, giue Radagon thy Crowne, Be thee Vicegerent of his royaltie? And saile me not in what my thoughts may please, For from a begger haue I brought thee vp, And gracst thee with the honour of a Crowne,

Ye

## London and England.

Ye quandam king, what féed ye on delaies? Creete. Better no King then Viceroy vnder him That hath no vertue to maintaine his Crowne. Rasni. Remilias, what faire dames be those that wait Attendant on my matchlesse royaltie? Remilia. Tis Aluia, the faire wife to the king of Paphlagonia. Rasni. Trust me she is a faire: thou hast Paphlagon a Iewell, To fold thée in fo bright a swéetings armes. Rad. Like you her my Lord? Rasni. What if I do Radagon? Rada. Why then she is yours my Lord, for marriage Makes no exception, where Rasni doth command. Paphla. Ill dost thou counsell him to fancy wives. Rada. Wife or not wife, what so he likes is his. Rasni. well answered Radagon thou art for me, Feed thou mine humour, and be still a king. Lords go in tryumph of my happie loues, And for to feast vs after all our broiles, Frolicke and reuell it in Niniuie. Whatfoeuer befitteth your conceited thoughts, Or good or ill, loue or not loue my boyes, In loue, or what may fatisfie your luft, Act it my Lords, for no man dare fay no. Smith. Denefum imperium, Cum Ioue nunc teno. Exeunt.

Enters brought in by an Angell Oseas the Prophet, and set downe over the Stage in a Throne.

Angell. Amaze not man of God, if in the spirit Th'art brought from Iewry vnto Ninivie,
So was Elias wrapt within a storme,
And set vpon mount Carnell by the Lord,
For thou hast preacht long to the stubborne Iewes,
Whose slinite hearts have selt no sweet remorfe,
But lightly valuing all the threats of God,
Have still perseverd in their wickednesse.

B Loe

## A looking Glasse, for

Loe I haue brought thée vnto Niniuie, The rich and royall Cittie of the world, Pampred in wealth, and ouergrowne with pride. As Sodome and Gomorrha full of fin, The Lord lookes downe and cannot fée one good, Not one that couets to obey his will, But wicked all, from Cradle to the Church. Note then Ofeas all their gréeuous sinnes, And fée the wrath of God that paies reuenge. And when the ripenesse of their sin is full, And thou hast written all their wicked through, Ile carrie thee to *Iewry*, backe againe, And seate thee in the great Ierusalem, There shalt thou publish in her open stréetes. That God fends downe his hatefull wrath for fin, On fuch as neuer heard his Prophets fpeake, Much more will he inflict a world of plagues, On fuch as heare the sweetnesse of his voice, And yet obey not what his Prophets speake, Sit thee Ofeas pondring in the spirit, The mightinesse of these fond peoples sinnes, Oscas. The will of the Lord be done.

Exit. Angell.

## Enters the Clowne and his crew of Ruffians, to go to drinke.

Ruffian. Comeon Smith, thou shalt be one one of the crew, because thou knowest where the best Ale in the Towne is.

Smith. Come on, in faith my colts, I haue left my M. striking of a heat, and stole away, because I would kéep you company.

Clowne. Why, what shall we have this paltrie Smith with vs?

Smith

## London and England.

Smith. Paltry Smith, why you incarnative knaue, what are you, that you speak pettie treason against the Smiths trade?

Clowne. Why flaue, I am a gentleman of Niniuie.

Smith. A Gentleman good fir, I remember you well and al your progenitors, your father bare office in our towne, an honest man he was, and in great discredit in the parish, for they bestowed two squires liuings on him, the one was on workingdayes, and then he kept the towne stage, and on holidaies they made him the Sextens man, for he whipt dogs out of the Church. Alas sir, your father, why sir mée-thinks I sée the Gentleman stil, a proper youth he was faith, aged some soure & ten, his beard Rats colour, halfe blacke, halfe white, his nose was in the highest degrée of noses, it was nose Autem gloriscam, so set with Rubies, that after his death it should haue bin nailed vp in Copper-smiths hall for a monument. Well sir, I was beholding to your good sather, for he was the first man that euer instructed me in the mysterie of a pot of Ale.

2. Well faid Smith, that crost him ouer the thumbs.

Clowne. Villaine were it not that we goe to be merrie, my rapier should presently quit thy opproprious termes.

O Peter, Peter, put vp thy fword I prithie heartily into thy fcabbard, hold in your rapier, for though I haue not a long reacher, I haue a fhort hitter. Nay then gentlemen ftay me, for my choller begins to rife against him: for mark the words of a paltry Smith, Oh horrible sentence, thou hast in these words I will stand to it, libelled against all the sound horses, whole horses, fore horses, Coursers, Curtalls, Iades, Cuts, Hacknies, and Mares: wherevpon my friend, in their desence, I giue thee this curse, thou shalt be worth a horse of thine owne this seuen yeare.

I. Clowne. I prithie Smith is your occupation fo excellent? A paltry Smith, why ile stand to it, a Smith is Lord of the source elements, for our iron is made of the earth, our bellowes blowe out aire, our flore holdes fire, and our forge water. Nay sir, we reade in the Chronicles, that there was a God of our occupation.

B 2

## A looking Glasse, for

Clowne. I, but he was a Cuckold.

That was the reason fir he cald your father cousin, paltry smith, why in this one word thou hast defaced their worshipful occupation.

Clowne. As how?

Marrie sir I will stand to it, that a Smith in his kinde is a Phisition, a Surgion and a Barber. For let a Horse take a cold, or be troubled with the bots, and we straight giue him a potio or a purgation, in such phisicall maner that he mends straight, if he haue outward diseases, as the spuing, splent, ring-bone, windgall or fashion, or sir a galled back, we let him blood & clap a plaister to him with a pestilence, that mends him with a verie vengeance, now if his mane grow out of order, and he haue any rebellious haires, we straight to our sheeres and trim him with what cut it please vs, pick his eares and make him neat, marry indeed sir, we are slouens for one thing, we neuer vse any musk-balls to wash him with, & the reason is sir, because he can woe without kissing.

Clowne. Well firrha, leave off these praises of a Smyth, and bring vs to the best Ale in the towne.

Now fir I have a feate above all the Smyths in *Niniuie*, for fir, I am a Philosopher that can dispute of the nature of Ale, for marke you fir, a pot of ale consists of source parts, *Imprimis* the Ale, the Toast, the Ginger and the Nutmeg.

Clowne. Excellent.

The Ale is a restorative, bread is a binder, marke you sir two excellent points in phisicke, the Ginger, oh ware of that: the philosophers have written of the nature of ginger, tis expulsitive in two degrées, you shal here the sentece of Galen, it wil make a man belch, cough, & fart, and is a great comfort to the heart, a proper poesie I promise you, but now to the noble vertue of the Nutmeg, it is faith one Ballad, I think an English Roman was the authour, an vnderlayer to the braines, for when the Ale gives a buffet to the head, oh the Nutmeg that kéepes him for a while in temper.

Thus you fée the discription of the vertue of a pot of Ale, now sir

#### London and England.

to put my phisicall precepts in practise follow me, but afore I step any further.

Clowne. Whats the matter now?

Why féeing I haue prouided the Ale, who is the puruaior for the wenches, for maisters take this of me, a cup of Ale without a wench, why alasse tis like an egge without salt, or a red hering without musterd.

Lead vs to the Ale, wéele haue wenches inough I warrant thée.

Oseas. Iniquitie seekes out companions still, And mortall men are armed to do ill:
London looke on, this matter nips thee neere,
Leaue off thy ryot, pride and sumptuous cheere.
Spend lesse at boord, and spare not at the doore,
But aid the infant, and releeue the poore.
Else seeking mercy, being mercilesse,
Thou be adjudged to endlesse heavinesse.

## Enters the V furer, a young Gentleman, and a poore man.

Vsurer. Come on, I am euery day troubled with those néedie companions, what newes with you, what wind brings you hither?

Gent. Sir I hope how far foeuer you make it off, you remember too well for me, that this is the day wherein I should pay you money that I tooke vp of you alate in a commoditie.

Poore man. And fir, firreuerence of your manhood and genterie, I have brought home fuch mony as you lent me.

Vsurer. You yoong Gentleman, is my mony readie?

Gentle. Trulie fir, this time was fo short, the commoditie so bad, and the promise of friends so broken, that I could not prouide it against the day, wherefore I am come to intreat you to stand my friend, and to sauour me with a longer time, and I will make you sufficient consideration.

Vsurer. Is the winde in that doore, if thou hast my mony so it is, I will not defer a day, an houre, a minute, but take the forseyt

B 3

## A looking Glasse, for

of the bond.

Gent. I pray you fir confider that my losse was great by the commoditie I tooke vp, you knowe fir I borrowed of you forty pounds, whereof I had ten pounds in money, and thirtie pounds in Lute strings, which when I came to sell againe, I could get but fiue pounds for them, so had I sir but sistene pounds for my fortie: In consideration of this ill bargaine, I pray yon fir giue me a month longer.

Vfurer. I answered thee afore not a minute, what haue I to do how thy bargain prooued, I haue thy hand set to my book, that thou receivedst fortie pounds of me in money.

Gent. I fir it was your deuice that, to colour the Statute, but your confcience knowes what I had.

Poore. Fréend, thou fpeakest hebrew to him, when thou talkest to him of conscience, for he hath as much conscience about the forseyt of an Obligation, as my blind Mare God blesse her, hath ouer a manger of Oates.

Gent. Then there is no fauour fir?

Vfurer. Come to morrow to mée, and fée how I will vfe thée.

Gent. No couetous Caterpiller, know, that I have made extreame shift rather then I would fall into the hands of such a rauening panthar; and therefore here is thy mony and deliver me the recognisance of my lands.

Vsurer. What a spite is this, hath sped of his Crownes, if he had mist but one halfe houre, what a goodly Farme had I gotten for fortie pounds, well tis my cursed fortune. Oh haue I no shift to make him forseit his recognisance.

Gent. Come fir will you dispatch and tell your mony?

#### Strikes 4. a clocke.

Vfurer. Stay, what is this a clocke foure, let me fée, to be paid between the houres of thrée and foure in the afternoone, this goes right for me: you fir, heare you not the clocke, and haue you not a counterpaine of your Obligation? the houre is paft, it was to bee paid betweene thrée and foure, and now the clocke hath strooken foure.

foure, I will receive none, Ile stand to the forfeyt of the recognisance.

Gent. Why fir, I hope you do but iest, why tis but soure, and will you for a minute take forseyt of my bond? if it were so sir, I was here before soure.

Vsurer. Why didst thou not tender thy mony then? if I offer the iniuriet, ake the law of me, complaine to the iudge, I will receive no mony.

Poore. Well fir, I hope you will stand my good maister for my Cow, I borrowed thirtie shillings on her, and for that I haue paid you 18. pence a weeke, and for her meate you haue had her milke, and I tell you sir, she gives a pretie soape: now sir here is your mony.

Vfurer. Hang beggerly knaue, commest to me for a Cow, did I not bind her bought and fold for a peny, and was not thy day to haue paid yestarday? thou getst no Cow at my hand.

Poore. No cow fir, alasse that word no cow, goes as cold to my heart, as a draught of small drinke in a frostie morning. No cow fir, why alasse, alasse, M. Vsurer, what shall become of me, my wife, and my poore childe?

Vsurer. Thou getst no cow of me knaue, I cannot stand prating with you, I must be gone.

Poore. Nay but heare you M. Vsurer, no cow, why sir heres your thirtie shillings, I have paid you 18. pence a weeke, & therfore there is reason I should have my cow.

Vsurer. What pratest thon, have I not answered thee thy day is broken?

Poore. Why fir alasse, my Cow is a common-wealth to mée, for first fir, she allowes me, my wise and sonne, for to banket our selues withall, butter, chéese, whay, curds, creame, fod milke, raw-milke, sower-milke, sweete-milke, and butter-milk, besides fir, she saued me euery yeare a peny in almanakes, for shee was as good to me as a Prognostication. if she had but set vp her taile and haue galladt about the meade, my little boy was able to say, oh father there will be a storme: her very taile was a Kalender to me, & now to loose my cow, alas M. Vsurer, take pittie vpon mée.

V surer.

Vsurer. I have other matters to talke on, farewell fellowes. Gent. Why but thou couetous churle, wilt thou not receive thy mony and deliver me my recognisance?

Vsurer. Ile deliuer thée none, if I haue wronged thée, séeke thy mends at the law.

Gent. And fo I will insatiable pesant.

Poore. And fir, rather then I will put vp this word no Cow, I will laie my wives best gowne to pawne. I tell you fir, when the slaue vttered this word no Cow, it strooke to my heart, for my wife shal neuer have one so fit for her turne againe, for indéed sir, she is a woman that hath her twidling strings broke.

Gent. What meanest thou by that fellow?

Poore. Marre fir, firreuerence of your manhood, she breakes winde behinde, and indéed fir, when shee fat milking of her Cow and let a fart, my other Cowes would start at the noise, and kick downe the milke and away: but this Cow, fir the gentlest Cow, my wife might blow whilst she burst: and hauing such good conditions, shall the Vsurer come vpon me with no cow? Nay sir, before I pocket vp this word no Cow, my wives gowne goes to the Lawier, why alasse sir, tis as ill a word to me, as no Crowne to a King.

Gent. Well fellow, go with me, and ile helpe thée to a Lawyer.

Poore. Marrie and I will fir: No Cow, well the world goes hard.

Exeunt.

Ofeas

Oseas. Where hatefull vsurie
Is counted husbandrie,
Where mercilesse men rob the poore,
And the needie are thrust out of doore.
Where gaine is held for conscience,
And mens pleasures is all on pence,
Where young Gentlemen fotfeit their lands
Through riot, into the Vsurers hands:
Where powertie is despised & pittie banished
And mercy indeed vtterly vanished.

Where

Where men esteeme more of mony then of God, Let that land looke to feele his wrathfull rod. For there is no sin more odious in his sight, Then where vsurie defraudes the poore of his right. London take heede, these sins abound in thee: The poore complaine, the widowes wronged bee. The Gentlemen by subtilitie are spoilde, The plough-men loose the crop for which they toild. Sin raignes in thee ô London every houre, Repent and tempt not thus the heavenly power.

# Enters Remilia, with a traine of Ladies in all royaltie.

Remilia. Faire Quéene, yet handmaids vnto Rasnes loue, Tell me, is not my state so glorious As *Iunoes* pomp, when tyred with heauens despoyle, Clad in her vestments, spotted all with starres? She crost the silver path vnto her *Ioue*, Is not Remilias far more beautious, Rich with the pride of natures excellencie? Then Venus in the brightest of her shine? My haires furpaffe they not Apollos locks? Are not my Tresses curled with such art, As loue delights to hide him in their faire? Doth not mine eye shine like the morning lampe, That tels Aurora when her loue will come? Haue I not stolne the beautie of the heauens, And placest it on the seature of my face? Can any Goddesse make compare with me? Or match her with the faire Remilia? Aluida. The beauties that proud Paris faw from Troy, Mustering in Ida for the golden ball, Were not fo gorgious as Remilia. Remilia. I have trickt my tramels vp with riches balme, And made my perfumes of the purest Myrre: The precious drugs that Ægypts wealth affoords,

The

The costly painting fetcht fro curious Tyre, Haue mended in my face what nature mist. Am I not the earths wonder in my lookes? Alui. The wonder of the earth and pride of heaven. Remilia. Looke Aluida a haire stands not amisse. For womens locks are tramels of conceit, Which do intangle loue for all his wiles. Aluid. Madam, vnlesse you coy it trick and trim, And plaie the civill wanton ere you yeeld, Smiting disdaine of pleasures with your tongue, Patting your princely Rasni on the cheeke, When he prefumes to kiffe without confent: You marre the market, beautie nought auailes. You must be proud, for pleasures hardly got, Are swéete, if once attainde. Remilia. Faire Aluida, Thy counsell makes Remilia passing wife. Suppose that thou weart Rasus mightinesse. And I Remilia Prince of excellence. Aluida. I would be maister then of loue and thée. Remil. Of loue and me? Proud and difdainfull king, Dar'st thou presume to touch a Deitie, Before the grace thee with a yeelding fmile? Aluida. Tut my Remilia, be not thou so coy, Say nay, and take it. Remilia. Carelesse and vnkinde, Talkes Rasni to Remilia in such fort As if he did enioy a humane forme? Looke on thy Loue, behold mine eies dinine, And dar'st thou twit me with a womans fault? Ah Rasni thou art rash to judge of me, I tell thee Flora oft hath wooed my lips, To lend a rose to beautifie her spring, The fea-Nymphs fetch their lillies from my chéekes. Then thou vnkind, and hereon would I wéepe. Alui. And here would Aluida resigne her charge,

For

For were I but in thought Th'ashrian King, I néeds must quite thy teares, with kisses swéete, And craue a pardon with a friendly touch, You know it Madam though I teach it not, The touch I meane, you fmile when as you think il. Remi. How am I pleas'd to hear thy pritty prate, According to the humor of my minde? Ah Nymphs, who fairer then Remilia? The gentle windes have woode me with their fighes, The frowning aire hath cléerde when I did smile. And when I tract vpon the graffe, Loue that makes warme the center of the earth, Lift vp his creft to kiffe Remilas foote, Iuno still entertaines her amorous Ioue' With new delights, for feare he looke on me, The Phwnix feathers are become my Fanne, For I am beauties Phænix in this world. Shut close these Curtaines stright and shadow me, For feare Apollo spie me in his walkes, And fcorne all eyes, to fée Remilias eyes. Nymphes, Knancks, fing for Mauors draweth nigh. Hide me in Clofure, let him long to looke, For were a Goddesse fairer then am I, Ile fcale the heavens to pull her from the place. They draw the Curtaines, and Muficke plaies.

Aluida. Beléeue me, tho she say that she is fairest, I thinke my pennie siluər bo her leaue.

Enter Rasni with his Lords in pomp, who make a ward about him, with him the Magi

in great pomp.

Rasni. Magi for loue of Rasni by our Art, By Magicke frame an Armour out of hand, For faire Remilia to disport her in. Meane-while, I will bethinke me on surth, a pomp.

Exit.

The

C 2

The Magi with their rods beate the ground, and from vnder the same riseth a braue Arbour, the King returneth in an other sute while the Trumpets sounde.

Rasni. Blest be ye man of Art that grace me thus, And blessed be this day where Himen hies,
To ioyne in vnion pride of heauen and earth.

Lightning and thunder wherewith Remelia is strooken.

What wondrous threatning noise is this I heare? What flashing lightnings trouble our delights? When I draw neare Remilias royall Tent, I waking, dreame of forrow or mishap.

Rada. Dread not O King, at ordinary chance, These are but common exalitations,
Drawne from the earth, in substance hot and drie, Or moist and thicke, or Meteors combust,

Matters and causes incident to time, In kindling in the firie region first.

Tut, be not now a Romane Angurer, Approach the Tent, looke on Remelia.

Rasni. Thou hast confirmd my doubts kinde Radagon. Now ope ye solds where Quéene of sauour sits Carrying a Net within her curled locks, Wherein the Graces are intangled oft:

Ope like th' imperiall gates where *Phæbus* fits, When as he meanes to wooe his *Clitia*. Necternall cares, ye blemishers of blisse, Cloud not mine eyes whilst I behold her face,

Remilia my delight, she answereth not.

He drawes the Curtaines and findes her strooken with Thunder, blacke.

How pale? as if bereau'd in fatall méedes, The balmy breath hath left her bosome quite.

My

My Hesperus by cloudie death is bent, Villaines away, fetch Sirrops of the Inde, Fetch Balsomo the kind preserue of life, Fetch wine of Greece, fetch oiles, fetch herbes, fetch all To fetch her life, or I will faint and die.

They bring in all these and offer, nought prevailes. Herbes, Oyles of Inde, alasse there nought prevailes. Shut are the day-bright eyes, that made me sée, Lockt are the Iems of ioy in dens of death, Yet triumph I on sate, and he on her. Malicious mistresse of inconstancie, Damd be thy name, that hath obscur'd my ioy, Kings, Viceroy, Princes, reare a royall tombe For my Remelia, beare her from my sight, Whilst I in teares, weepe for Remilia.

They beare her out.

Rada. What maketh Rafni moodie? Losse of one? As if no more were left so faire as she? Behold a daintie minion for the nonce, Faire Aluida the Paphlagonian Quéene, Wooe her, and leaue this wéeping for the dead.

Ras. What wooe my subjects wise that honoureth me? Rada. Tut, Kings this meum tuum should not know. Is she not faire? Is not her husband hence? Hold, take her at the hands of Radagon.

A pretie peate to driue your mourne away.

Rasni. She smiles on me, I sée she is mine owne. Wilt thou be Rasnes royall Paramour?

Rad. She blushing yéelds consent, make no dispute? The King is sad, and must be gladded straight. Let Paphlagonian King go mourne meane-while.

He thrust the King out, and so they Exeunt.
Oseas. Pride hath his indgement, London looke about,
Tis not inough in shew to be denout:
A furie now from heaven to lands vnknowne,
Hath made the Prophet speake, not to his owne.

**C** 3

Flie

Flie wanton flie, this pride andvaine attire,
The seales to set your tender hearts on fire.
Be faithfull in the promise you have past,
Else God will plague and punish at the last.
When lust is hid in shroude of wretched life,
When craft doth dwell in bed of married wife.
Marke but the Prophets, we that shortly shewes,
After death expect for many woes.

# Enters the poore man and the Gntleman, with their Lawier.

Gent. I néed not fir discourse vnto you, the dutie of Lawiers in tendering the right cause of their Clients, nor the conscience you are tied vnto by higher command. Therefore suffise the Vsurer hath done me wrong, you know the case: and good fir, I haue strained my selse to give you your sées.

Lawier. Sir if I should any way neglect so manifest a truth, I were to be accused of open periury, for the case is euident.

Poore. And trulie fir, for my case, if you helpe me not for my matter, why fir, I and my wise are quity vndone, I want my mease of milke when I goe to my worke, and my boy his bread and butter when he goes to schoole. M. Lawier pitie me, for surely fir, I was saine to lay my wives best gowne to pawne for your sees, when I lookt vpon it fir, and saw how hansomly it was dawbed with statute lace, and what a saire mockado Cape it had, and then thought how hansomely it became my wise, truly fir my heart is made of butter, it melts at the least persecution, I fell on weeping, but when I thought on the words the Vsurer gaue me, no Cow: then sir, I would have stript her into her smocke, but I would make him deliver my Cow ere I had done, therefore good M. Lawier stand my friend.

Lawier. Trust me father, I will doo for thée as murh as for my selse.

Poore. Are you married fir? Lawier. I marry am I father.

Poore. Then goods Benison light on you & your good wife,

and fend her that she be neuer troubled with my wives disease.

Lawier. Why whats thy wives disease?

Poore. Trulie sir, she hath two open faults, and one privie fault, sir the first is, she is too eloquet for a poore man, and hath he words of Art, for she will call me Rascall, Rogue, Runnagate, Varlet, Vagabound, Slaue, and Knaue. Why alasse sir, & these be but holi-day tearmes, but if you heard her working-day words, in faith sir, they be ratlers like thunder sir, for after the dewe followes a storme, for then am I sure either to bee well bussetted, my face scratcht, or my head broken, and therefore good M. Lawyer, on my knées I aske it, let me not go home again to my wise, with this word, No Cow: for then shee will exercise her two faults vpon me with all extremitie.

Lawier. Feare not man, but what is thy wives privy fault? Poore. Truly fir, thats a thing of nothing, alasse she indéede streuerence of your maistership, doth vse to breake winde in her sleepe. Oh fir, here comes the judge, and the old Catife the Vsurer

Enters the Iudge, the V furer, and his attendants.

Vsurer. Sir here is fortie Angels for you, and if at any time you want a hundreth pound or two, tis readie at your command, or the féeding of thrée or foure fat bullocks: whereas these néedic slaues can reward with nothing but a cap and a knée, & therefore I pray you sir fauour my case.

Iudge. Feare not fir, Ile do what I can for you.

Vsurer. What maister Lawier, what make you here, mine aduersary for these Clients?

Lawier. So it chanceth now fir.

Vfurer. I know you know the old Prouerbe, He is not wife, that is not wife for himselfe. I would not be disgracst in this action, therefore here is twentie angels say nothing in the matter, and what you say, say to no purpose, for the Iudge is my friend.

Lawier. Let me alone, Ile fit your purpose.

*Iudge.* Come, where are these sellowes that are the plaintises, what can they say against this honest Citizen our neighbour, a man of good report amongst all men?

Poore.

Poore. Trulie M. Iudge, he is a man much spoken off, marry every mans cries are against him, and especially we, and therefore I thinke we have brought our Lawier to touch him with as much law as will setch his lands and my Cowe, with a pestilence.

Gent. Sir, I am the other plaintife, and this is my councellour, I beféech your honour be fauourable to me in equitie.

*Iudge.* Oh Signor Misaldo, what can you fay in this Gentlemans behalfe?

Lawier. Faith fir as yet little good, fir tell you your owne case to the judge, for I have so many matters in my head, that I have almost forgotten it.

Gent. Is the winde in that doore? why then my Lord thus: I tooke vp of this curfed Vsurer, for so I may well tearme him, a commoditie of fortie poundes, whereof I received ten pound in mony, and thirtie pound in lute-strings, wherof I could by great friendship make but five pounds: for the assurance of this badde commodity, I bound him my land in recognisance, I came at my day and tendred him his mony and he would not take it, for the redresse of my open wrong, I crave but justice.

Iudge. What fay you to this sir?

Vfurer. That first, he had no Lute-strings of me, for looke you sir, I have his owne hand to my booke for ye receit of sortie pound.

Gent. That was sir, but a deuise of him to colour the Statute.

*Iudge.* Well he hath thine owne hand, and we can craue no more in law: but now fir, he faies his mony was tendred at the day and houre.

Vfurer. This is manifest contrary sir, and on that I will depose, for here is the obligation, to be paid between three and source in the after noone, and the Clocke strooke source before he offered it, and the words be betweene three and source, therefore to be tendred before source.

Gent. Sir, I was there before foure, & he held me with brabling till the Clocke strooke, and then for the breach of a minute he refused my money, and keepe the recognisance of my land for so small

fmall a trifle: Good Signor Mizaldo fpeak what is law, you haue your fée, you haue heard what the case is, and therefore do me iustice and right: I am a young Gentleman, and speake for my patrimony.

Lawier. Faith fir, the Cafe is altered, you told me it before in an other maner, the law goes quite against you, and therfore you must plead to the judge for fauour.

Gent. O execrable briberye.

Poore. Faith fir Iudge, I pray you let me be the Gentlemans Counsellour, for I can say thus much in his defence, that the V-furers Clocke is the swiftest Clocke in all the Towne, tis sir like a womans tongue, it goes euer halfe an houre before the time: for when we were gone from him, other Clocks in the Towne strooke soure.

*Iudge.* Hold thy prating fellow, and you yoong gentleman, this is my ward, looke better an other time both to your bargains and to the paiments, for I must giue slat sentence against you: that for default of tendering the mony betweene the houres, you have forseited your recognisance, and he to have the land.

Gent. O inspeakeable iniustice.

Poore. O monstrous, miserable, moth-eaten Iudge.

*Iudge.* Now you fellow, what have you to fay for your matter?

*Poore.* Maister Lawier, I laide my wives gowne to pawne for your fees, I pray you to this geere.

Lawier. Alasse poore man, thy matter is out of my head, and therefore I pray thee tell it thy selfe.

*Poore.* I hold my Cap to a noble, that the Vsurer hath giuen him some gold, and he chewing it in his mouth, hath got ye toothache that he cannot speake.

Iudge. Well firrha, I must be short, and therefore say on.

Poore. M. maister Iudge, I borrowed of this man thirtie shillings for which, I lest him in pawne my good Cow, the bargaine was, he should haue eightéen pence a weeke, and the Cowes milk for vsurie: Now sir, assoone as I had gotten the mony, I brought it him, and broke but a day, and for that he resused his mony, and

D kéepes

kéepes my Cowe fir.

*Iudge*. Why thou hast given sentence against thy selfe, for in breaking thy day, thou hast lost thy Cowe.

Poore. Maister Lawier, now for my ten shillings.

Lawier. Faith poore man, thy Case is so bad, I shall but speake against thee.

Poore. Twere good then I shuld have my ten shillings again.

Lawier. Tis my sée fellow for comming, wouldst thou have me come for nothing?

*Poore.* Why then am I like to goe home, not onely with no Cowe, but no gowne: this geare goes hard.

Iudge. Well you have heard what favour I can shew you, I must do iustice, come M. Mizaldo, and you sir, go home with me to dinner.

Poore. Why but M. Iudge, no cow, & M. Lawier no gowne, Then must I cleane run out of the Towne.

How chéere you gentleman, you crie no lands too, the Iudge hath made you a knight for a gentleman, hath dubd you fir Iohn lackland.

Gent. O miserable time wherein gold is aboue God.

*Poore.* Feare not man, I haue yet a fetch to get thy lands and my cow againe, for I haue a fonne in the Court, that is eyther a King or a Kings fellow, and to him wil I go and complain on the Iudge and the Vfurer both.

Gent. And I will go with thee and intreat him for my Case. Poore. But how shall I go home to my wife, when I shall have nothing to say vnto her, but no Cow. Alasse sir, my wives faults will fall vpon me.

Gent. Feare not, lets go, Ile quiet her shalt sée.

Exeunt.

Oseas. Flie Iudges flie, corruption in your Court, The Iudge of truth, hath made yout iudgement short. Looke so to iudge, that at the latter day, Ye be not iudg'd with those that wend astray. Who passeth iudgement for his private gaine, He well may iudge, he is adjudg'd to paine.

Enter

Enters the Clowne and all his crew drunke.

Clowne. Farewell gentle Tapster, maisters, as good ale as euer was tapt, looke to your féete, for the ale is strong: well farewell gentle Tapster.

1. Ruffian. Why firrha flaue, by heauens maker, thinkest thou the wench loues thée best, because she laught on thée, giue me but such an other word, and I will throw the pot at thy head.

Clowne. Spill no drinke, spill no drinke, the Ale is good, Ile tell you what, ale is ale, and so Ile commend me to you with hartie commendations: farewell gentle Tapster.

- 2. Why wherfore pefant scornst thou that the wench should loue me, looke but on her, and ile thrust my dagger in thy bosome
  - I. Ruffian. Well firrha well, thart as thart, and so ile take
  - 2. Why what am I?

(thée.

- 1. Why what thou wilt, a flaue.
- 2. Then take that villaine, and learne how to vie me another time.
  - 1. Oh I am slaine.
- 2. Thats al one to me, I care not, now wil I in to my wench and call for a fresh pot.

Clowne. Nay but heare ye, take me with ye, for the ale is ale, cut a fresh toast Tapster, fil me a pot here is mony, I am no beggar, Ile sollow thee as long as the ale lasts: a pestilence on the blocks for me, for I might have had a fall: well if we shal have no Ale ile sit me downe, and so farewell gentle Tapster.

Here he fals over the dead man.

Enters the King, Aluida, the King of Cilicia, and of Paphlagonia, with other attendant.

Rasni. What flaughtred wretch lies bléeding here his last? So neare the royall pallace of the King, Search out if any one be biding nie, That can discourse the manner of his death, Seate thée saire Aluida, the saire of saires, Let not the otrict once offend thine eyes,

L. Heres one sits here a sleepe my Lord.

Rasni. Wake him, and make enquirie of this thing.

D 2 Lord.

Lord. Sirrha you, hearest thou fellow?

Clowne. If you will fill a fresh pot, heres a penny, or else farewell gentle Tapster.

Lord. He is drunke my Lord.

Rasni. Weele sport with him, that Aluida may laugh.

L. Sirrha thou fellow, thou must come to the King.

Clowne. I will not do a stroake of worke to day, for the ale is good ale, and you can aske but a peny for a pot, no more by the statute.

L. Villaine, heres the King, thou must come to him.

Clowne. The King come to an Ale-house? Tapster, fil me thrée pots, wheres the King, is this he? Giue me your hand sir, as good Ale as euer was tapt, you shall drinke while your skin cracke.

Rasni. But hearest thou fellow, who kild this man?

Clowne. Ile tell you fir, if you did taste of the Ale, all Niniuie hath not such a cup of Ale, it sloures in the cup fir, by my troth I spent eleuen pence beside three rases of ginger.

Rafni. Answer me knaue to my question, how came this man slaine?

Clowne. Slain, why ale is strong ale, tis huscap, I warrant you twill make a man well. Tapster ho, for the King a cup of ale and a fresh Toast, heres two rases more.

Aluida. Why good fellow the King talkes not of drinke, he would have thee tell him how this man came dead.

Clowne. Dead nay, I thinke I am aliue yet, and will drinke a full pot ere night, but here ye, if ye be the wench that fild vs drink, why so: do your office, and giue vs a fresh pot, or if you be the tapsters wife, why so, wash the glasse cleane.

Aluida. Hee is fo drunke my Lord, there is no talking with him.

Clowne. Drunke, nay then wench I am not drunke, thart a shitten queane, to call me drunke, I tell thée I am not drunke, I am a smith.

Enters the Smith, the Clownes maister. Lord. Sir, here comes one perhaps that can tell. Smith. God saue you maister.

Rasni.

Rasni. Smith canst thou tell me how this man came dead? Smith. May it please your highnesse, my man here and a crue of them went to the ale-house, and came out so drunke, that one of them kild another: and now sir, I am saine to leave my shop, and come to setch him home.

Rasni. Some of you carrie away the dead body, drunken men must have their fits, and sirrha Smith, hence with thy man.

Smith. Sirrha you, rise come go wth me.

Clowne. If we shall have a pot of Ale, lets have it, heres mony: hold Tapster take my purse.

Smith. Come then with me, the pot stands full in the house. Clowne. I am for you, lets go, thart an honest Tapster, weele drinke six pots ere we part.

Exeunt

Rasni. Beautious, more bright then beautie in mine eyes, Tell me faire swéeting, wants thou any thing? Conteind within the thréefold circle of the world, That may make Alwida live sull content.

Aluida. Nothing my Lord, for all my thoughts are pleased, When as mine eye surfets with Rasnes fight.

Enters the King of Paphlagonia, male-content.

Rasni. Looke how thy husband haunts our royall Courts, How still his sight breeds melancholy stormes,

Oh Aluida, I am passing passionate,

And vext with wrath and anger to the death:

Mars when he held faire Venus on his knée,

And faw the limping Smith come from his forge,

Had not more déeper forrowes in his brow,

Then Rasni hath to sée this Paphlagon.

Alui. Content thee sweet, ile salue thy forrow straight,

Rest but the ease of all thy thoughts on me,

And if I make not Rasni blvth againe.

Then fay that womens fancies have no shifts.

Paphla. Shamst thou not Rasni though thou beest a King, To shroude adultry in thy royall seate,

Art thou arch-ruler of great Niniuie,

D 3 Who

Who shouldst excell in vertue as in state, And wrongst thy friend by keeping backe his wife, Haue I not battaild in thy troups full oft, Gainst Ægypt, Iury, and proud Babylon. Spending my bloud to purchase thy renowne. And is the guerdon of my chiualrie. Ended in this abusing of my wife? Restore her me, or I will from thy Courts, And make discourse of thy adulterous déeds. Raf. Why take her Paphlagon, exclaime not man, For I do prise mine honour more then loue. Faire Aluida go with thy husband home. Alui. How dare I go, sham'd with so déepe misdéed, Revenge will broile within my husbands breft, And when he hath me in the Court at home. Then Aluida shall féele reuenge for all. Rasni. What saist thou King of Paphlagon to this? Thou hearest the doubt thy wife doth stand vpon, If the haue done amisse it is my fault. I prithie pardon and forget all. Paphla. If that I meant not Rasni to forgiue, And quite forget the follies that are past, I would not vouchfafe her prefence in my Courts, But she shall be my Quéene, my loue, my life, And Aluida vnto her Paphlagon And loued, and more beloued then before. Rasni. What sayst thou Aluida to this? Alui. That will he fweare it to my Lord the king. And in a full carouse of Gréekish wine, Drinke downe the malice of his déepe reuenge, I will go home and loue him new againe. Rasni. What answeres Paphlagon? Paphla. That what she hath requested I will do. Alui. Go Damosell setch me that sweet wine, That stands within thy Closet on the shelfe, Powre it into a standing bowle of gold,

But

But on thy life tafte not before the King. Make hast, why is great Rasni melancholy thus? If promise be not kept, hate all for me. Here is the wine my Lord, first make him sweare. Paphla. By Niniuies great gods, and Niniuies great king. My thoughts shall neuer be to wrong my wife, And thereon heres a full carowfe to her. Alui. And thereon Rasni heres a kisse for thee, Now maift thou fréely fold thine Aluida. Paphla. Oh I am dead, obstructions of my breath, The poison is of wondrous sharpe effect, Cursed be all adultrous quéenes say I, And curfing so, poore Paphlagon doth die. Alui. Now have I not falued the forrows of my lord? Haue I not rid ariuall of thy loues, What faift thou Rasni to thy Paramour? Rasni. That for this déed ile deck my Aluida, In Sendall and in costly Sussapine, Bordred with Pearle and India Diamond, Ile cause great Eol persume all his windes, With richest myrre and curious Amber gréece, Come louely minion, paragon for faire, Come follow me fwéet goddesse of mine eye, And taste the pleasures Rasni will prouide. Exeunt. Oseas. Where whordome raines, there murther follows fast, As falling leaves before the winter blaft, A wicked life, trainde up in endlesse crime, Hath no reward vnto the latter time. When Letchers shall be punisht for their lust, When Princes plagued, because they are vniust. Forefee in time, the warning bell doth towle, Subdue rhe flesh, by praier to saue the soule. London behold the cause of others wreacke, And set the sword of instice at thy backe. Deferre not off, to morrow is too late, By night he comes perhaps to judge thy flate.

Enter

#### Enter Ionas Solus.

Ionas. From forth the depth of my imprisoned foule, Steale you my fighes, testifie my paine, Conuey on wings of mine immortall tone, My zealous praiers, vnto the starrie throne: Ah mercifull and iust, thou dreadfull God, Where is thine arme to lay reuengefull stroakes Vpon the heads of our rebellious race? Loe Ifraell once that flourisht like the vine, Is barraine laide, the beautifull increase Is wholely blent, and irreligious zeale Incampeth there where vertue was inthroan'd, Ah-lasse the while, the widow wants reliefe, The fatherlesse is wronged by naked need, Deuotion sléepes in finders of contempt, Hypocrifie infects the holy Priest. Aye me for this, woe me for these misdeeds, Alone I walke to thinke vpon the world, And figh to fee thy Prophets fo contemn'd: Ah-lasse contemn'd by cursed Israell. Yet Ionas rest content, tis Israels sinne That caufeth this, then muse no more thereon, But pray amends, and mend thy owne amisse.

#### An Angell appeareth to Ionas.

Angel. Amithais fonne, I charge thée muse no more, (I am) hath power to pardon and correct,
To thée pertains to do the Lords command.
Go girt thy loines, and hast thée quickly hence,
To Niniuie, that mightie Citie wend,
And say this message from the Lord of hoasts,
Preach vnto them these tidings from thy God.
Behold thy wickednesse hath tempted me,
And pierced through the ninefold orbes of heauen:
Repent, or else thy judgement is at hand.

The

This said, the Angell vanisheth. Ionas. Proftrate I lye before the Lord of hoftes, With humble eares intending his beheft, Ah honoured be *Iehouahs* great command, Then Ionas must to Niniuie repaire, Commanded as the Prophet of the Lord, Great dangers on this iourney to awaight, But dangers none where heavens direct the course, What should I deeme, I sée, yea sighing sée, How Ifraell finne, yet knowes the way of truth, And thereby growes the the by-word of the world, How then should God in judgement be so strickt? Gainst those who never heard or knew his power. To threaten vtter ruine of them all: Should I report this iudgement of my God, I should incite them more to follow sinne, And publish to the world my countries bleme, It may not be, my conscience tels me no. Ah Ionas wilt thou prooue rebellious then? Confider ere thou fall, what errour is, My minde misgiues, to Ioppa will I slée, And for a while to Tharfus shape my course, Vntill the Lord vnfret his angry browes.

Enter certaine merchants of Tharfus, a Maifler, and fome Sailers

M. Come on braue merchants, now the wind doth ferue, And fwéetly blowes a gale at West, Southwest.
Our yards a crosse, our anchors on the pike,
What shall we hence and take this merry gale?
Mer. Sailers conuey our budgets strait aboord,
And we will recompence your paines at last,
If once in fasetie we may Tharfus sée,
M. wéele feast these merry mates and thée.
M. Mean-while content your selues with filly cates,

Our beds are boordes, our feafts are full of mirth.

E

We

We vie no pompe, we are the Lords of fée. When Princes swet in care, we swincke of glée. Orious shoulders and the pointers serue, To be our Load-stars in the lingring night, The beauties of Arcturus we behold, And though the Sailer is no booke-man held, He knowes more Art then euer booke-men read. Sailer. By heavens well faid, in honor of our trade, Lets sée the proudest scholler stir his course Or shift his tides as Silly sailers do. Then will we yeeld them praise, else neuer none. Mer. Well spoken fellow in thine owne behalfe, But let vs hence, wind tarries none you wot, And tide and time let slip is hardly got. M. March to the Hauen marchants, I follow you. Ionas. Now doth occasion further my defires, I finde companions fit to aid my flight, Staie fir I pray, and heare a word or two. M. Say on good freend, but briefly if you please. My passengers by this time are aboord. Ionas. Whither pretend you to imbarke your felues? M. To Tharfus fir, and here in Ioppa hauen Our ship is prest and readie to depart. Ionas. May I have passage for my mony then? M. What not for mony? pay ten filuerlings, You are a welcome guest if so you please. Ionas. Hold take thine hire, I follow thee my friend. M. Where is your budget let me bare it sir. Ionas. To one in peace, who faile as I do now, Put trust in him, who fuccoureth euery want.

Exeunt.

Ose. When Prophets new inspired, presume to force And tie the power of heaven to their conceits, When feare, promotion, pride, or simony, Ambition, subtill craft, their thoughts disguise, Woe to the flocke whereas the shepheards fold,

For

For lo the Lord at vnawares shall plague
The carelesse guide, because his slocks do stray:
The axe already to the tree is set,
Beware to tempt the Lord ye men of art.

Enters Alcon, Thrafibulus, Samia, Clefiphon a lad.

Clefi. Mother, fome meat or else I die for want. Samia. Ah little boy how glad thy mother would Supply thy wants, but naked néed denies: Thy fathers slender portion in this world, By vsury and false deceit is lost, No charitie within this Citie bides: All for themselves, and none to helpe the poore. Clefi. Father, shall Clefiphon have no reliefe?

Alcon. Faith my boy, I must be stat with thee, we must feed vpon prouerbes now. As necessitie hath no law, a churles feast is better then none at all: for other remedies have we none, except

thy brother Radagon helpe vs.

Samia. Is this thy slender care to helpe our childe? Hath nature armde thée to no more remorse? Ah cruell man vnkinde and pittilesse: Come Clespoon my boy, ile beg for thée.

Cleft. Oh how my mothers mourning moueth me.

Alcon. Nay you shal pay me interest for getting the boy (wise) before you carrie him hence. Ah-lasse woman what can Alcon do more? Ilepluckthe belly out of my heart for thee sweet Samia, be not so waspish.

Samia. Ah filly man, I know thy want is great, And foolishly I do craue where nothing is. Haste Alcon haste, make haste vnto our sonne, Who since he is in fauour of the King, May helpe this haplesse Gentleman and vs. For to regaine our goods from tyrants hands.

Thra. Haue patience Samia, waight your weale from heauen, The Gods haue raifd your sonne I hope for this,

E 2

To

To succour innocents in their distresse Enters Radagon, Solus.

Lo where he comes from the imperial Court, Go, lets prostrate vs before his séete.

Alcon. Nay by my troth, ile neuer aske my sonne blessing, che trow, cha taught him his lesson to know his fathex, what sonne Radagon, yfaith boy how doest thee?

Rada. Villaine disturbe me not, I cannot stay.

Alcon. Tut sonne ile helpe you of that disease quickly, for I can hold thée, ask thy mother knaue, what cunning I have to ease a woman, when a qualme of kindnesse come too neare her stomacke? Let me but claspe mine armes about her body and saie my praiers in her bosome, and she shall be healed presently,

Rada. Traitor vnto my Princely Maiestie, How dar'st thou lay thy hands vpon a king?

Samia. No Traitor Radagon, but true is he, What hath promotion bleared thus thine eye, To fcorne thy father when he visits thee? Ah-lasse my sonne behold with ruthfull eyes, Thy parents robd of all their worldly weale, By subtile meanes of Viurie and guile, The Iudges eares are deasse and shut vp close, All mercie sleepes, then be thou in these plunges A patron to thy mother to her paines, Behold thy brother almost dead for soode, Oh succour vs, that first did succour thee.

Rada. What fuccour me, fall callet hence auant? Old dotard pack, moue not my patience, I know you not, Kings neuer looke fo low.

Samia. You know vs not. Oh Rada. you know, That knowing vs, you know your parents then, Thou knowst this wombe first brought thee forth to light, I know these paps did softer thee my sonne.

Alcon. And I knowhehath had many a peece of bread & cheef

Alcon. And I knowhehath had many a péece of bread & chéese at my hands, as proud as he is, that know I.

Thracib. I waight no hope of fuccours in this place,

Where

Where children hold their fathers in difgrace. Rada. Dare you enforce the furrowes of reuenge, Within the browes of royall Radagon? Villaine auant, hence beggees with your brats, Marshall, why whip ye you not these rogues away? That thus disturbe our royall Maiestie.

Clefiphon. Mother I see it is a wondrous thing, From base estate for to become a King: For why mee think my brother in these sits, Hath got a kingdome, and hath lost his wits.

Rada. Yet more contempt before my roialtie? Slaues fetch out tortures worse then Titius plagues, And teare their toongs from their blasphemous heads.

Thrasi. Ile get me gone, the woe begon with griese, No hope remaines, come Alcon let vs wend.

Ra. Twer best you did, for seare you catch your bane. Samia. Nay Traitor, I will haunt thee to the death, Vngratious sonne, vntoward and peruerse, Ile fill the heauens with ecchoes of thy pride, And ring in euery eare thy small regard, That doest despise thy parents in their wants, And breathing forth my soule before thy seete, My curses still shall haunt thy hatefull head, And being dead, my ghost shall thee pursue.

# Enter Rasni King of Assiria, attended on by his sooth-sayers and Kings.

Rasni. How now, what meane these outcries in our Court? Where nought should sound, but harmonies of heauen, What maketh Radagon so passionate?

Samia. Iustice, O King, iustice against my sonne.

Rafni. Thy fonne: what fonne? Samia. This curfed Radagon.

Rada. Dread Monarch, this is but a lunacie, Which griefe and want hath brought the woman to, What doth this passion hold you every Moone?

E 3

Samia

Samia. Oh polliticke in finne and wickednesse, Too impudent for to delude thy Prince. Oh Rasni, this same wombe brought him foorth, This is his father, worne with care and age, This is his brother, poore vnhappie lad, And I his mother, though contem'd by him, With tedious toyle we got our little good, And brought him vp to schoole with mickle charge: Lord how we ioy'd to see his towardnesse, And to our selues, we oft in silence said, This youth when we are old may succour vs. But now present and listed vp by thee, We quite destroyed by cursed vsurie, He scorneth me, his sather, and this childe.

Cless. He plaies the Serpent right, describ'd in Æsopes tale, That sought the softers death, that lately gaue him life.

Alcon. Nay and please your maiesti-ship, for proofe he was my childe, search the parish booke: the Clarke will sweare it, his god-sathers and godmothers can witnesse it, it cost me fortie pence in ale and cakes on the wives at his christning. Hence proud King, thou shalt never more have my blessing.

He takes him apart.

Rafni. Say footh in fecret Radagon,

Is this thy father?

Rada. Mightie King he is,

I blushing, tell it to your Maiestie.

Ras. Why dost thou then contemne him and his friends?

Rada. Because he is a base and abiect swaine,

My mother and her brat both beggarly,

Vnméete to be allied vnto a King,

Should I that looke on Rasnes countenance,

And march amidst his royall equipage,

Embase my selse to speake to such as they?

Twere impious so to impaire the loue

That mightie Rasni beares to Radagon.

I would your grace would quit them from your fight,

That

That dare prefume to looke on *Ioues* compare. Rasni. I like thy pride, I praise thy pollicie, Such should they be that wait vpon my Court. Let me alone to answere (Radagon.) Villaine, feditious traitors as you be, That scandalize the honour of a King, Depart my Court, you stales of impudence, Vnlesse you would be parted from your limmes, So base for to intitle father-hood, To Rasnes fréend, to Rasnes sauourite? Rada. Hence begging foold, hence catiue clogd with On paine of death reuisit not the Court. (yeares, Was I conceiu'd by fuch a fcuruie trull, Or brought to light by fuch a lump of dirt: Go Lossell trot it to the cart and spade, Thou art vnméete to looke vpon a King, Much lesse to be the father of a King.

Alcon. You may fée wife, what a goodly péece of worke you haue made, haue I tought you Arfmetry, as additiori multiplicarum, the rule of thrée, and all for the begetting of a boy, and to be banished for my labour. O pittiful hearing. Come Clesiphon follow me.

Clefi. Brother beware, I oft haue heard it told, (old. That fonnes who do their fathers fcorne, shall beg when they be Exit Alcon. Clefishon.

Radagon. Hence bastard boy for seare you taste the whip. Samia. Oh all you heavens, and you eternall powers, That sway the sword of instice in your hands, (If mothers curses of her sonnes contempt, May fill the ballance of your surie sull) Powre downe the tempest of your direfull plagues, Vpon the head of cursed Radagon.

Vpon this praier she departeth, and a flame of fire appeareth from beneath, and Radagon is swallowed.

So you are iust, now triumph Samia.

Ext. Samia.

Rasni.

Rasni. What exporcising charme, or hatefull hag, Hath rauished the pride of my delight? What tortuous planets, or maleuolent Conspiring power, repining destenie Hath made the concaue of the earth vnclose, And that in ruptures louely Radagon? If I be Lord-commander of the cloudes, King of the earth, and Soueraigne of the feas, What daring Saturne from his fierie denne, Doth dart these furious flames amidst my Court? I am not chiefe, there is more great then I, What greater then Th'assirian Satrapos? It may not be, and yet I feare there is, That hath bereft me of my Radagon. (uinces, Sooth faier. Monarch and Potentate of all our Pro-Muse not so much vpon this accident, Which is indéed nothing miraculous, The hill of Scicely, dread Soueraigne, Sometime on fodaine, doth euacuate. Whole flakes of fire, and fpues out from below The smoakie brands that Vulueus bellowes drive, Whether by windes inclosed in the earth, Or fracture of the earth by rivers force, Such chances as was this, are often féene, Whole cities funcke, whole countries drowned quite, Then mufe not at the losse of Radagon. But frolicke with the dalliance of your loue. Let cloathes of purple fet with studdes of gold. Embellished with all the pride of earth, Be fpred for Aluida to fit vpon. Then thou like Mars courting the Quéene of loue, Maist drive away this melancholy fit. Rasni. The proofe is good, and philosophicall, And more, thy counsaile plausible and sweete. Come Lords, though Rasni wants his Radagon. Earth will repaie him many Radagons,

And

And Aluida with pleasant lookes reuiue, The heart that droupes for want of Radagon.

Exeunt.

Oseas. When disobedience raigneth in the childe, And Princes eares by flattery be beguilde. When lawes do passe by fauour, not by truth, When falshood swarmeth both in old and youth. When gold is made a god to wrong the poore, And charitie exilde from rich mens doore. When men by wit, do labour to disprove, The plagues for finne, sent downe by God aboue. Where great mens eares are stopt to good advice. And apt to heare those tales that feed their vice. Woe to the land, for from the East shall rife, A lambe of peace, the scourge of vanities. The judge of truth, the patron of the just, Who soone will lay presumption in the dust. And give the humble poore their hearts desire And doome the worldlings to eternall fire. Repent all you that heare, for feare of plagues, O London, this and more doth swarme in thee, Repent, repent, for why the Lord doth fee. With tremblnig pray, and mend what is amisse, The fwoord of inflice drawne alreadie is.

#### Benter the Clowne and the Smiths wife.

Clowne. Why but heare you miftreffe, you know a womans eies are like a paire of pattens, fit to faue shoo-leather in summer, and to keepe away the cold in winter, so you may like your husband with the one eye, because you are married, and me with the other, because I am your man. Alasse, alasse, think mistresse what a thing loue is, why it is like to an oftry faggot, that once set on fire, is as hardly quenched, as the bird Crocodill driven out of her neast.

Wife. Why Adam, cannot a woman wink but she must sleep, and can she not loue, but she must crie it out at the Crosse? know F Adam,

Adam, I loue thée as my selse, now that we are togeither in secret.

Clown. Mif. these words of yours, are like a Fox taile, placed in a gentlewomans Fanne, which as it is light, so it giueth life. Oh these words are as sweete as a lilly, whereupon offering a borachio of kisses to your vnséemely personage, I entertain you vpon surther acquaintance.

Wife. Alasse my husband comes.

Clowne. Strike vp the drum, and fay no words but mum.

Smith. Sirrha you, and you huswife, well taken togither, I have long suspected you, and now I am glad I have found you to gither.

Clowne. Truly fir, and I am glad that I may do you any way pleasure, either in helping you or my mistresse.

Smith. Boy here, and knaue you shall know it straight, I will haue you both before the Magistrate, and there haue you surely punished.

Clowne. Why then maister you are iealous?

Smith. Iealous knaue, how can I be but iealous, to fée you euer so familiar togither? thou art not only content to drink away my goods but to abuse my wife.

Clowne. Two good qualities, drunkennesse and leachery, but maister are you lealous?

Smith. I knaue, and thou shalt know it ere I passe, for I will beswindge thee while this roape will hold.

Wife. My good husband abuse him not for he neuer proffered you any wrong,

Smith. Nay whore, thy part shall not be behinde.

Clowne. Why suppose maister I have offended you, it is lawfull for the maister to beate the servant for all offences?

Smith. I marry is it knaue.

Clowne. Then maister wil I prooue by lodgick, that seeing all sinnes are to receive correction, the maister is to bee corrected of the man, and fir I pray you, what greater sinne is, then iealousie? tis like a mad dog that for anger bites himselfe. Therefore that I may doe my dutie to you good maister, and to make a white sonne

fonne of you, I will beswinge iealousie out of you, as you shall loue me the better while you liue.

Smith. What beate thy maister knaue?

Clowne. What beat thy man knaue? and I maister, and double beate you, because you are a man of credit, and therefore have at you, the fairest of sortie pence.

Smith. Alasse wife, helpe, helpe, my man kils me.

Wife. Nay, euen as you have baked, so brue, iealousse must be driven out by extremities.

Clowne. and that will I do, mistresse.

Smith. Hold thy hand Adam, and not onely I forgiue and forget all, but I will give thee a good Farme to live on.

Clowne. Be gone Peasant, out of the compasse of my further wrath, for I am a corrector of vice, and at night I wil bring home my mistresse.

Smith. Euen when you please good Adam.

Clowne. When I please, marke thy words, tis a lease parol, to haue and to hold, thou shalt be mine for euer, and so lets go to the ale-house.

Exeunt.

Oseas. Where feruants gainst maisters do rebell, The Common-weale may be accounted hell. For if rhe feete the head shall hold in scorne, The Cities state will fall and be forlorne. This error London, waiteth on thy state, Servants amend, and maisters leave to hate. Let love abound, and vertue raigne in all, So God will hold his hand that threatneth thrall.

Enter the Marchants of Tharfus, the M. of the ship, some Sailers, wet from sea, with them the Gouernour of Ioppa.

Gouer. Iop. What strange encounters met you on the sea? That thus your Barke is battered by the flouds, And you returne thus sea-wrackt as I see.

F 2

Mar.

Mer. Most mightie gouernor the chance is strange, The tidings full of wonder and amaze, Which better then we, our M. can report. Gouer. M. discourse vs all the accident. M. The faire Triones with their glimmering light Smil'd at the foote of cleare Rootes a raine. And in the wrath distinguishing the houres, The Laod-starre of our course dispearst his cleare. When to the feas with blithfull westerne blasts, We faild amaine, and let the bowling flie? Scarce had we gone ten leagues from fight of land, But lo an hoaft of blacke and fable cloudes, Gan to eclips Lucinas filuer face, And with a hurling noise from forth the South, A gust of winde did raise the billowes vp. Then scantled we our sailes with spéedie hands, And tooke our drablers from our bonnets straight, And feuered our bonnets from our courfes, Our topsailes vp. we trusse our spritsailes in, But vainely striue they that resist the heavens. For loe the waves incence them more and more, Mounting with hideous roarings from the depth, Our Barke is battered by incountring stormes, And welny stemd by breaking of the flouds, The stéers-man pale, and carefull holds his helme, Wherein the trust of life and safetie lay, Till all at once (a mortall tale to tell) Our failes were split by Bisas bitter blast, Our rudder broke and we bereft of hope, There might you see with pale and gastly lookes, The dead in thought, and dolefull marchants lifts, Their eies and hands vnto their Countries Gods, The goods we cast in bowels of the sea, A facrifice to fwage proud Neptunes ire, Onely alone a man of Ifraell,

And

A passenger, did vnder hatches lie,

And flept fecure, when we for fuccour praide: Him I awooke, and faid: why flumberest thou? Arife and pray, and call vpon thy God, He will perhaps in pittie looke on vs. Then cast we lots to know by whose amisse Our mischiese come, according to the guise. And loe the lot did vnto Ionas fall, The Israelite of whom I told you last, Then question we his Country and his name, Who answered vs, I am and Hebrue borne Who feare the Lord of Heauen, who made the fea. And fled from him for which we all are plagu'd. So to asswage the sury of my God, Take me and cast my carkasse in the sea, Then shall this stormy winde and billow cease. The heavens they know, the Hebrues God can tell, How loth we were to execute his will: But when no Oares nor labour might fuffise, We heaved the haplesse Ionas over-boord. So ceast the storme, and calmed all the sea, And we by strength of oares recourred shoare. Gouer. A wondrous chance of mighty conseauence. Mer. Ah honored be the god that wrought the same. For we have vowd, that faw his wondrous works. To cast away prophaned Paganisme. And count the Hebrues God the onely God. To him this offering of the purest gold, This mirrhe and Cascia sréely I do yéeld. M. And on his alters perfume these Turkie clothes, This gassampine and gold ile sacrifice. Sailer. To him my heart and thoughts I will addict, Then fuffer vs most mightie Gouernour, Within your Temples to do facrifice. Gouer. You men of Tharfus follow me, Who facrifice vnto your God of heauen, And welcome freends to *Ioppais* Gouernor. Exeunt a facrifice.

F 3

Ofeas.

Oseas. If warned once, the Ethnicks thus repent, And at the first their errour do lament: What sensels beasts deuoured in their sinne, Are they whom long perswations cannot winne. Beware ye westerne Cities, where the word Is daily preached both at church and boord: Where maiestie the Gospell doth maintaine, Where Preachers for your good, theselues do paine. To dally long, and still protract the time, The Lord is iust, and you but dust and slime: Presume not far, delay not to amend, Who suffereth long, will punish in the end. Cast thy account & London in this case, Then iudge what cause thou hast, to call for grace.

Ionas the Prophet cast out of the Whales belly uppon the Stage.

Ionas. Lord of the light, thou maker of the word, Behold thy hands of mercy reares me vp, Loe from the hidious bowels of this fish, Thou hast returnd me to the wished aire, Loe here apparant witnesse of thy power, The proud Leniathan that scoures the feas, And from his nofthrils shoures out stormy flouds, Whose backe resists the tempest of the winde, Whose presence makes the scaly troopes to shake, With humble stresse of his broad opened chappes, Hath lent me harbour in the raging flouds. Thus though my fin hath drawne me down to death, Thy mercy hath restored me to life. Bow ye my knées, and you my bashfull eyes, Wéepe so for griese, as you to water would: In trouble Lord, I called vnto thée, Out of the belly of the déepest hell, I cride, and thou didst heare my voice O God:

Tis

Tis thou hadst cast me downe into the déepe, The seas and flouds did compasse me about, I thought I had beene cast from out thy sight, The weeds were wrapt about thy wretched head, I went vnto the bottome of the hilles. But thou O Lord my God hast brought me vp. On thée I thought when as my foule did faint, My praiers did prease before thy mercie seate. Then will I pay my vowes vnto the Lord, For why, faluation commeth from his throane.

The Angell appeareth.

Angel. Ionas arise, get thée to Niniuie, And preach to them the preachings that I bad: Haste thée to sée the will of heauen persorm'd.

Depart Angel.

Ionas. Iehouah I am Priest to do thy will. What coast is this, and where am I arriu'd? Behold sweete Licas streaming in his boundes, Bearing the walles of haughtie Niniuie, Whereas thrée hundred towns do tempt the heauen. Faire are the walles pride of Ashria, But lo thy finnes haue pierced through the cloudes. Here will I enter boldly, fince I know My God commands, whose power no power resists.

Ofeas. You Prophets learne by Ionas how to line Repent your finnes, whilft he doth warning give. Who knowes his maisters wil anh doth it not, Shall suffer many stripes full well I wot.

> Enter Aluida in rich attire, with the King of Cilicia, her Ladies.

Aluida. Ladies go sit you downe amist this bowre, And let the Eunicks plaie you all a sléepe: Put garlands made of Rofes on your heads,

And

And plaie the wantons whilft I talke a while.

Lady. Tho beautifull of all the world we will.

Enter the bowers.

Aluid. King of Cilicias kinde and courteous, Like to thy selfe, because a louely King, Come lay thee downe vpon thy mistresse knée, And I will sing and talke of loue to thee.

King Cili. Most gratious Paragon of excellence, It sits not such an abiect Prince as I, To talke with Rasnes Paramour and loue.

Al. To talke sweet freend? who wold not talke with Oh be not coy, art thou not onely faire? (thee? Come twine thine armes about this snow white neck, A loue-nest for the great Assirian King, Blushing I tell thee faire Cilician Prince, None but thy selfe can merit such a grace.

K. Ci. Madam, I hope you mean not for to mock me: Al. No king, faire king, my meaning is to yoke thee. Heare me but fing of loue, then by my fighes, My teares, my glauncing lookes, my changed cheare, Thou shalt perceive how I do hold thee deare.

K. Ci. Sing Madam if you please, but loue in iest, Aluid. Nay, I will loue, and figh at every rest.

Song.

Beautie alasse, where wast thou borne? Thus to hold thy selfe in scorne: When as beautie kist to wooe thee, Thou by Beautie doest vndo mee.

Heigho, despise me not.

I and thou in sooth are one,
Fairer thou, I fairer none:
Wanton thou, and wilt thou wanton
Yeeld a cruell heart to plant on?
Do me right and do me reason,
Crueltie is cursed treason.

Heigho I loue, heigho I loue, Higho, and yet he eies me not.

King.

King. Madam your fong is passing passionate.

Alui. And wilt thou not then pittie my estate?

King. Aske loue of them, who pittie may impart.

Alui. I aske of thee sweet, thou hast stole my heart.

King. Your loue is fixed on a greater King.

Alui. Tut womens loue, it is a fickle thing.

I loue my Rasni for my dignitie.

I loue Cilician King for his sweete eye.

I loue my Rasni since he rules the world.

But more I loue this kingly little world.

Embrace him.

How sweete he lookes? Oh were I Cithias Pheere,

And thou Endimion, I should hold thee deere:

Thus should mine armes be spread about thy necke.

Embrace his necke.

Thus would I kisse my loue at euerie becke.

Kiffe.

Thus would I figh to fée thée fwéeéetly fléepe, And If thou wakest not soone, thus would I wéepe. And thus, and thus, and thus: thus much I loue thée.

Kisse kim.

King. For all these vowes, beshrow me if I proue you:

My faith vnto my King shall not be falc'd.

Alui. Good Lord how men are coy when they are crau'd?

King. Madam, behold our King approacheth nie.

Alui. Thou art Endimion, then no more, heigho for him I die.

Faints. Point at the King of Cilicia.

Enter Rasni, with his Kings and Lords.

What ailes the Center of my happinesse,
Whereon depends the heaven of my delight?
Thine eyes the motors to command my world,
Thy hands the axier to maintaine my world.
Thy smiles, the prime and spring-tide of my world.
Thy frownes, the winter to afflict the world.
Thou Quéene of me, I King of all the world.

Alui. Ah féeble eyes liftvp and looke on him. She rifeth as out Is Rafni here? then droupe no more poore heart, (of a trance.

. • •

Oh

Oh how I fainted when I wanted thée?

(Embrace him.

How faine am I, now I may looke on thée? How glorious is my Ra/ni? how divine? Eunukes play himmes, to praise his deitie: He is my *Ioue*, and I his *Iuno* am. Rasni. Sun-bright, as is the eye of summers day, When as he futes Spenori all in gold, To wooe his Leda in a swanlike shape. Séemely as Galbocia for thy white: Rofe-coloured, lilly, louely, wanton, kinde, Be thou the laborinth to tangle loue. Whilest I command the crowne from Venus crest: And pull Onoris girdle from his loines, Enchast with Carbunckles, and Diamonds, To beautifie faire Aluida my loue. Play Eunukes, fing in honour of her name. Yet looke not flaues voon her woing eyne, For she is faire Lucina to your King, But fierce Medusa to your baser eye. Alui. What if I flept, where should my pillow be? Rasni. Within my bosome Nimph, not on my knée, Sléepe like the smiling puritie of heauen, When mildest wind is loath to blend the peace. Meane-while thy blame shall from thy breath arise, And while these closures of thy lamps be shut, My foule may have his peace from fancies warre. This is my Morane, and I her Cephalus. Wake not too foone fweete Nimph, my loue is wonne: Catnies, why staie your straines, why tempt you me?

Enter the Priest of the sun, with the miters on their heads, carrying fire in their hands.

Priest. All haile vnto Th'assirian deitie.

Rass. Priests why presume you to disturbe my peace?

Priest. Rasni, the destinies disturbe thy peace.

Behold

Behold amidst the addittes of our Gods,
Our mightie Gods the patrons of our warre.
The ghost of dead men howling walke obout,
Crying Ve, Ve, woe to this Citie woe.
The statutes of our Gods are throwne downe,
And streames of blood our altars do distaine.

Aluida. Ah-lasse my Lord, what tidings do I heare?
Shall I be slaine?

She starteth.

Rasni. who tempteth Aluida? Go breake me vp the brazen walles of dreames, And binde me cursed Morpheus in a chaine, And setter all the fancies of the night, Because they do disturbe my Aluida.

Because they do disturbe my Aluida.

A hand from out a cloud, threatneth a burning sword.

K. Cili. Behold dread Prince, a burning sword from heauen.
Which by a threatning arme is brandished.

Rasni. What am I threatned then amidst my throan?
Sages? you Magie speake: what meaneth this?

Sages. These are but clammy exhalations,
Or retrograde, conjunctions of the starres,
Or oppositions of the greater lights.
Or radiatrous sinding matter sit,
That in the starrie Spheare kindled be,
Matters betokening dangers to thy soes,
But peace and honour to my Lord the King.

Rasni. Then frolicke Viceroies, kings & potentates, Driue all vaine fancies from your féeble mindes. Priests go and pray, whilst I prepare my feast, Where Aluida and I, in pearle and gold, Will quaste vnto our Nobles, richest wine, In spight of fortune, fate, or destinie.

Exeunt.

Oseas. Woe to the traines of womens foolish lust, In wedlocke rights that yeeld but little trust.

G 2

That

That vow to one, yet common be to all,
Take warning wantons, pride will have a fall.
Woe to the land, where warnings profit nought,
Who say that nature, Gods decrees hath wrought.
Who build on fate, and leave the corner stone,
The God of Gods, sweete Christ the onely one.
If such escapes & London reigne in thee:
Repent, for why each sin shall punish be.
Repent, amend, repent the houre is nie,
Defer not time, who knowes when he shall die?

#### Enters one clad in divels attire alone.

Longer liues a merry man then a fad, and because I meane to make my selfe pleasant this night, I have put my selfe into this attire, to make a Clowne asraid, that passeth this way: for of late there have appeared many strange apparitions, to the great seare and terror of the Citizens. Oh here my yoong maister comes.

Enters Adam and his mistresse.

Adam. Fear not mistresse, ile bring you safe home, if my maister frowne, then will I stamp and stare, and if all bee not well then, why then to morrow morne put out mine eyes cleane with fortie pound.

Wife. Oh but Adam, I am afraid to walke so late because of the spirits that appeare in the Citie.

Adam. What are you afraid of spirits, armde as I am, with Ale, and Nutmegs, turne me loose to all the diuels in hell.

Wife. Alasse Adam, Adam, the divell, the divell.

Adam. The diuell mistresse, flie you for your sasegard, let mee alone, the diuell and I will deale well inough, if hee haue any honestie at all in him, Ile either win him with a smooth tale, or else with a toast and a cup of Ale.

The Diuell fings heere.

Diuell. Oh, oh, oh, faine would I bée, If that my kingdome fulfilled I might see. Oh, oh, oh, oh.

Clowne. Surely this is a merry diuell, and I beléeue hee is

one of Lucifers Minstrels, hath a sweet voice, now surely, surely, he may sing to a paire of Tongs and a Bag-pipe.

Diuell. Oh thou art he that I séeke for.

Clowne. Spritus fantus, away from me satan, I have nothing to do with thee.

Diuell. Oh villaine thou art mine.

Clown. Nominus patrus, I bleffe me from thée, and I coniure thée to tell me who thou art?

**Divell.** I am the fpirit of the dead man that was flaine in thy company when we were drunke togither at the Ale.

Clown. By my troth fir, I cry you mercy, your face is so changed, that I had quite forgotten you, well maister diuel we have tost ouen many a pot of ale togither.

Diuell. And therefore must thou go with me to hell.

Clowne. I have a pollicie to shift him, for I know hee comes out of a hote place, and I know my selfe, the Smith and the divel hath a drie tooth in his head, therefore will I leave him assepe, and run my way.

Diuell. Come art thou readie.

Clowne. Faith fir my old fréend, and now goodman diuell, you know, you and I haue béene toffing many a good cup of ale, your nose is growne very rich, what say you, will you take a pot of ale now at my hands, hell is like a Smiths forge full of water, and yet cuer a thrust.

**Diwell.** No Ale villaine, spirits cannot drinke, come get vp on my backe, that I may carrie thée.

Clowne. You know I am a Smith fir, let mee looke whither you be wel shod or no, for if you want a shoe, a remoue, or the clinching of a naile, I am at your command.

Diviell. Thou hast never a shoe fit for me.

Clowne. Why fir, we shooe horned beafts as well as you, Oh Good Lord, let me sit downe and laugh, hath neuer a clouen foot, a diuell quoth he, ile vse spritus santus, nor nominus patrus no more to him, I warrant you, Ile do more good vpon him with my cudgell, now will I sit me downe and become Iustice of peace to the diuell.

G 3 Diuell

Diuell. Come art thou readie?

Clowne. I am readie. And with this cudgell I will coniure thée.

Divell. Oh hold thy hand, thou kilft me, thou kilft me.

Clowne. Then may I count my felfe I think a tall man, that am able to kill a diuell. Now who dare deale with me in the parish, or what wench in *Niniuie* will not loue me, when they fay, there goes he that beat the diuell.

#### Enters Thrasibulus.

Thrafi. Loathed is the life that now inforc'd I lead, But fince necessitie will haue it so, (Necessitie it doth command the Gods)
Through euery coast and corner now I prie.
To pilfer what I can to buie me meate.
Here haue I got a cloake not ouer old,
Which will affoord some little sustenance,
Now will I to the broaking Vsurer,
To make exchange of ware for readie coine.

Alcon. Wife bid the trumpets found a prize, a prize, mark the posie, I cut this from a new married wife, by the help of a horne thombe and a knife, sixe shillings source pence.

Sinia. The better lucke ours, but what haue we here, cast apparell? Come away man, the Vsurer is neare, this is dead ware, let it not bide on our hands.

Thrafi. Here are my partners in my pouertie, Inforc'd to séeke their fortunes as I do. Ah-lasse that sewe men should possesse the wealth, And many soules be forc'd to beg or steale. Alcon well met.

Alcon. Fellow begger whither now?

Thraft. To the Viurer to get gold on commoditie.

Alcon. And I to the same place to get a vent for my villany, séewhere the old crust comes, let vs salute him. God spéed sir, may a man abuse your patience vpon a pawne?

V surer.

Vsurer. Friend let me sée it.

Alcon. Ecce fignum, a faire doublet and hofe, new bought out of the pilferers shop, a hansome cloake.

Vsurer. How were they gotten?

Thraf. How catch the fisher-men fish? M. take them as you thinke them worth, we leave all to your conscience.

Vfurer. Honest men, toward men, good men, my fréends, like to prooue good members, vse me, command me, I will maintaine your credits, there's mony, now spend not your time in idlenesse, bring me commoditie, I have crownes for you, there is two shillings for thée, and six shillings for thée.

Alcon. A bargaine, now Samia have at it for a new smocke, come let vs to the spring of the best liquor, whilest this lasts, trillil.

V Jurer. Good fellowes, proper fellowes, my companions, farwell, I have a pot for you.

Samia. If he could spare it.

#### Enters to them Ionas.

Repent ye men of Niniuie, repent, The day of iudgement comes. When gréedie hearts shall glutted be with fire. When as corruptions vailde, shall be vnmaskt. When briberies shall be repaide with bane. When whoredomes shall be recompene'd in hell. When riot shall with rigor be rewarded. When as neglect of truth, contempt of God. Disdaine of poore men, fatherlesse and sicke Sall be rewarded with a bitter plague. Repent ye men of Niniuie, repent. The Lord hath spoke, and I do crie it out. There are as yet, but fortie daies remaining, And then shall Niniuie be ouerthrowne. Repent ye men of Niniuie, repent. There are as yet but fortie daies remaining, And then shall Niniuie be overthrowne.

Exit.
V surer.

Viur. Confus d in thought, oh whither shall I wend? (Exit. Thraft. My conscience cries that I have done amisse. (Exit. Alcon. Oh God of heauen, gainst thée haue I offended. (Exit. Samia. Asham'd of my misseds, where shall I hideme? (Exit. Cleft. Father me thinks this word repent is good. He that punish disobedience. (Exit.

Doth hold a scourge for every privile fault.

Oseas. Look London looke, with inward eies be-What lessons the events do here vnfold. Sinne growne to pride, to miserie is thrall. The warning bell is rung, beware to fall. Ye worldly men whom wealth doth lift on hie, Beware and feare, for worldly men must die. The time shall come, where least respect remaines, The fword shall light upon the wifest braines. The head that deemes to over-top the skie, Shall perish in his humaine pollicie. Lo I have faid, when I have faid the truth, When will is law, when folly guideth youth. When shew of zeale is prankt in robes of zeale, When Ministers powle the pride of comon-weale? When Law is made a laborinth of strife, When honour yeelds him freend to wicked life. When Princes heare by others eares their follie. When V fury is most accounted holie. If these should hap, as wold to God they might not, The plague is neare, I speake although I write not.

#### Enters the Angell.

Angell. Ofeas. Ofeas. Lord. An. Now hath thine eies perus'd these hainous sins, Hatefull vnto the mightie Lord of hostes, The time is come, their finnes are waxen ripe, And though the Lord forewarnes, yet they repent not:

Custome

Custome of sinne hath hardened all their hearts, Now comes reuenge armed with mightie plagues, To punish all that liue in Niniuie, For God is iust, as he is mercifull, And doubtlesse plagues all such as scorne repent, Thou shalt not sée the desolation That falles vnto these cursed Niniuites. But shalt returne to great Hierusalem, And preach vnto the people of thy God, What mightie plagues are incident to sinne, Vnlesse repentance mittigate his ire: Wrapt in the spirit as thou wert hither brought, Ile seate thée in Iudeas provinces, Feare not Oseas then to preach the word.

Oseas. The will of the Lord be done.

Ofeas taken away.

#### Enters Rasni with his Viceroyes, Aluida and

Ladies, to a banquet. Rasui. So Viceroyes you have pleased mee passing These curious cates are gratious in mine eye. But these Borachious of the richest wine, Make me to thinke how blythsome we will be. Seate thée faire Iuno in the royall throne, And I will ferue thée to fee thy face, That féeding on the beautie of thy lookes, My stomacke and mine eyes may both be fild. Come Lordings feate you, fellow mates at feaft, And frolicke wags, this is a day of glée, This banquet is for brightfome Aluida. Ile haue them skinckt my standing bowles of wine, And no man drinke, but quaffe a full carouse, Vnto the health of beautious Aluida. For who so riseth from this feast not drunke, As I am Rasni, Niniuies great King, Shall die the death as traitor to my selfe,

For

For that he scornes the health of Aluida.

K. Cili. That will I neuer do my Lord. Therefore with fauour, fortune to your grace, Carowfe vnto the health of Aluida.

Rasni. Gramercie Lording, here I take thy pledge. And Creete to thee a bowle of Greekish wine, Here to the health of Aluida.

Creete. Let come my Lord, Iack scincker fill it ful, I pledge vnto the health of heauenly Aluida.

Rasni. Vassals attendant on our royall feasts, Drinke you I say vnto my louers health, Let none that is in Rasnes royall Court, Go this night safe and sober to his bed.

Enters the Clowne.

Clowne. This way he is, and here will I speake with him. Lord. Fellow, whither presses thou?

Clowne. I presse no bodie sir, I am going to speake with a friend of mine.

Lord. Why flaue, here is none but the king and his Viceroyes.

Clowne. The King, marry fir he is the man I would speake withall.

Lord. why calft him a friend of thine?

Clowne. I marry do I sir, for if he be not my friend, ile make him my friend, ere he and I passe.

Lord. Away vassaile be gone, thou speake vnto the king. Clowne. I marry will I sir, and if he were a King of veluet, I will talke to him.

Rasni. Whats the matter there, what noise is that?

Clowne. A boone my Liege, a boone my Liege.

Rasni. What is it that great Rasni will not grant

This day, vnto the meanest of his land?

In honour of his beautious Aluida?

Come hither fwaine, what is it that thou crauest?

Clowne. Faith fir nothing, but to speake a few sentences to your worship.

Rasni.

Rasni. Say, what is it?

Clown. I am fure fir you have heard of the spirits that walke in the Citie here.

Rasni. I, what of that?

Clown. Truly fir, I have an oration to tel you of one of them, and this it is.

Alui. Why goest not forward with thy tale?

Clowne. Faith mistresse, I séele an impersection in my voice, a disease that often troubles mee, but alasse, easily mended, a cup of Ale, or a cup of Wine, will serue the turne.

Alui. Fill him a bowle, and let him want no drinke.

Clowne. O what a pretious word was that, and let him want no drinke. Well fir, now ile tell you foorth my tale. Sir as I was comming alongft the port ryuale of Niniuie, there appeared to me a great diuell, and as hard fauoured a diuell as euer I faw: nay fir, he was a cuckoldy diuell, for hee had hornes on his head. This diuell, marke you now, preffeth vppon me, and fir indéed, I charged him with my pike staffe: but when that wold not ferue, I came vpon him with fprytus fantus, why it had bin able to haue put Lucifer out of his wits, when I sawe my charme would not serue, I was in such a perplexitie, that sixe penny-worth of Iuniper would not haue made the place sweete againe.

Alui. Why fellow wert thou so asraid?

Clowne. Oh mistresse, had you been there and seene, his very sight had made you shift a cleane smocke, I promise you though I were a man, and counted a tall fellow, yet my Landresse calde me slouenly knaue the next day.

Rasni. A pleasaunt slaue, forward sirrha, on with thy tale.

Clown. Faith fir, but I remember a word that my mistresse your bed-fellow spoake.

Rasni. What was that fellow?

Clowne. Oh fir, a word of comfort, a pretious word: and let him want no drinke.

Rafni. Her word is lawe: and thou shalt want no drinke.

H 2 Clowne

Clowne. Then fir this diuell came vpon mee, and would not be perswaded, but he would néeds carry me to hell, I prossered him a cup of Ale, thinking because he came from so hotte a place, that he was thirstie, but the diuell was not drie, and therefore the more sory was I, well, there was no remedie, but I must with him to hell, and at last I cast mine eye aside, if you knew what I spied, you would laugh, fir I lookt from top to toe, and he had no clouen séete. Then I russed vp my haire, and set my cap on the one side, & sir grew to be a Justice of peace to the diuell. At last in a great sume, as I am very choloricke, and sometime so hotte in my sustin sumes, that no man can abide within twentie yards of me, I start vp, and so bombasted the diuell, that sir he cried out, and ranne away.

Alui. This pleasant knaue hath made me laugh my Rasni, now Aluida begins her quasse, (fill. And drinkes a sull carouse vnto her King.

Rafni. I pledge my loue, as hartie as great Ioue
Drunke, when his Iuno heau'd a bowle to him.
Frolicke my Lord, let all the standerds walke.
Ply it till euery man hath tane his load. (you?
How now firrha, what chéere: we haue no words of
Clown. Truly sir, I was in a broune study about my mistresse.
Alui. About me, for what?

Clowne. Trulie mistresse, to thinke what a golden sentence you did speake: all the philosophers in the world could not have said more: what come let him want no drinke. Oh wise speech.

Alui. Villaines, why skinck you not vnto this fellow? He makes me blyth and merry in my thoughts. Heard you not that the King hath giuen command, That all be drunke this day within his Court, In quaffing to the health of Aluida?

Enters Ionas.

Ionas. Repent, repent, ye men of Niniwie repent. The Lord hath spoken, and I do crie it out, There are as yet but sortie daies remaining, And then shall Niniwie be ouerthrowne.

Repent

Repent ye men of Niniuie, repent.

Rasni. What sellow is this, that thus disturbs our seasts, With outcries and alarams to repent?

Clowne. Oh fir, tis one goodman Ionas that is come from Iericho, and furely I thinke hee hath féene fome fpirit by the way, and is fallen out of his wits, for he neuer leaves crying night nor day, my maister heard him, and he shut vp his shop, gaue me my Indenture, and he and his wife do nothing but fast and pray.

Ionas. Repent ye men of Niniuie, repent.

Rasni. Come hither fellow, what art, & from whence commest Ionas. Rasni, I am a Prophet of the Lord, (thou?

Sent hither by the mightie God of hostes,

To cry destruction to the *Niniuites*, O *Niniuie*, thou harlot of the world,

I raise thy neighbours round about thy bounds,

To come and sée thy filthinesse and sinne.

Thus faith the Lord, the mightie God of hoste,

Your King loues chambering and wantonnesse,

Whoredome and murther do distaine his Court,

He fauoureth couetous and drunken men.

Behold therefore all like a strumpet foule,

Thou shalt be judg'd and punisht for thy crime:

The foe shall pierce the gates with iron rampes,

The fire shall quite consume thée from aboue.

The houses shall be burnt, the Infants slaine.

And women shall behold their husbands die.

Thine eldest Sister is Lamana.

And Sodome on thy right hand feated is.

Repent ye men of *Niniuie*, repent.

The Lord hath fpoke, and I do crie it out.

There are as yet but fortie daies remaining, And then shall *Niniuie* be ouerthrowne.

Exit. Offered.

Rafni. Staie Prophet, staie.

Ionas. Disturbe not him that sent me, Let me performe the message of the Lord.

H 3

Exit.

Rasni.

Rafni. My soule is buried in the hell of thoughts. Ah Aluida, I looke on thee with shame. My Lords on suddaine fixe their eyes on ground, As if dismayd to looke vpon the heauens. Hence Magi, who have flattered me in sinne.

Exit. His Sages.

Horror of minde, disturbance of my soule, Makes me agast, for *Niniuies* mishap.

Lords sée proclaym'd, yea sée it straight proclaim'd, That man and beast, the woman and her childe, For fortie daies in sacke and ashes fast, Perhaps the Lord will yeeld and pittie vs. Beare hence these wretched blandishments of sinne, And bring me sackcloth to attire your King. Away with pompe, my soule is sull of woe: In pittie looke on *Niniuie*, O God.

Exit. A man.

Alui. Affaild with shame, with horror ouerborne, To forrowes sold, all guiltie of our sinne. Come Ladies come, let vs prepare to pray, Ah-lasse, how dare we looke on heauenly light, That haue dispide the maker of the same? How may we hope for mercie from aboue, That still despise the warnings from aboue? Woes me, my conscience is a heauie soe. O patron of the poore oppress with sinne, Looke, looke on me, that now for pittie craue, Assaid with shame, with horror ouerborne, To forrow sold, all guiltie of our sinne. Come Ladies come, let vs prepare to pray.

Exeunt.

Enter the V furer, solus, with a halter in one hand, a dagger in the other.

(crimes,

Vfurer. Groning in conscience, burdened with my The hell of sorrow haunts me vp and downe.

Tread

Tread where I lift, mée-thinkes the bléeding ghostes Of those whom my corruption brought to noughts, Do ferue for stumbling blocks before my steppes. The fatherlesse and widow wrongd by me. The poore oppressed by my vsurie, Mee-thinkes I sée their hands reard vp to heauen, To crie for vengeance of my couetoufnesse. Where fo I walke, Ile figh and fhun my way. Thus am I made a monster of the world, Hell gapes for me, heaven will not hold my foule. You mountaines shrowde me from the God of truth. Mée-thinkes I sée him sit to iudge the earth. Sée how he blots me out of the booke of life. Oh burthen more then Atna that I beare. Couer me hills, and shroude me from the Lord. Swallow me Licas, shield me from the Lord. In life no peace: each murmuring that I heare, Mée-thinkes the sentence of damnation soundes, Die reprobate, and hie thée hence to hell.

The euill angell tempteth him, offering the knife and rope.

What fiend is this that tempts me to the death? What is my death the harbour of my reft? Theu let me die: what fecond charge is this? Mée-thinke, I heare a voice amidst mine eares, That bids me staie: and tels me that the Lord Is mercifull to those that do repent. May I repent? oh thou my doubtfull soule? Thou maist repent, the iudge is mercifull. Hence tooles of wrath, stales of temptation, For I will pray and sigh vnto the Lord. In sackcloth will I sigh, and sasting pray: O Lord in rigor looke not on my sinnes.

He fits him down in fack-cloathes, his hands and eyes reared to heaven.

Enters

Enters Aluida with her Ladies, with dispiersed lookes. Alui. Come mournfull dames lay off your brodred locks, And on your shoulders spread dispiersed haires, Let voice of musicke cease, where sorrow dwels. Cloathed in fackcloaths, figh your finnes with me. Bemone your pride, bewaile your lawlesse lusts, With fasting mortifie your pampered loines: Oh thinke vpon the horrour of your finnes. Think, think, with me, the burthen of your blames, Woe to thy pompe, fall, beautie, fading flowre, Blasted by age, by sicknesse, and by death. Woe to our painted chéekes, our curious oyles, Our rich array, that fostered vs in sinne. Woe to our idle thoughts that wound our foules. Oh would to God, all nations might receive, A good example by our gréeuous fall. (dwels. Ladies. You that are planted there where pleasure And thinkes your pompe as great as Niniuies, May fall for finne as Niniuie doth now. Alui. Mourn, mourn, let moane be all your melodie, And pray with me, and I will pray for all. Lord. O Lord of heauen forgiue vs our misdéeds. Ladies. O Lord of heauen forgiue vs our misdéeds. Vsurer. O Lord of light forgiue me my misdéeds. Enters Rasni, the kings of Assiria, with his nobles in fackcloath.

K. Cilicia. Be not so ouercome with greese O king, Least you indanger life by sorrowing so.

Rasni. King of Cilicia, should I cease my greese, Where as my swarming sinnes affict my soule? Vaine man know, this my burthen greater is, Then every private subject in my land:

My life hath beene a loadstarre vnto them,
To guide them in the laborinth of blame,
Thus I have taught them for to do amisse:

Then

Then must I wéepe my fréende for their amisse, The fall of *Niniuie* is wrought by me: I have maintaind this Citie in her shame. I have contem'd the warnings from aboue. I have vpholden incest, rape, and spoile. Tis I that wrought thy finne, must weepe thy sinne. Oh had I teares like to the filuer streames, That from the Alpine Mountaines sweetly streame. Or had I fighes the treasures of remorfe, As plentifull as Æolus hath blasts, I then would tempt the heavens with my laments, And pierce the throane of mercy by my fighes. K. Cil. Heavens are prepitious vnto faithful praiers. Rasni. But after our repent, we must lament: Least that a worser mischiese doth befall. Oh pray, perhaps the Lord will pitie vs. Oh God of truth both mercifull and iuft, Behold repentant men with pitious eyes, We waile the life that we have led before. Oh pardon Lord, O pitie Niniuie. Omnes. O pardon Lord. O pitie Niniuie. Rasni. Let not the Infants dallying on the tent, For fathers finnes in iudgement be opprest. K. Cil. Let not the painfull mothers big with child, The innocents be punisht for our sinne. Rasni. O pardon Lord, O pittie Niniuie. Omnes. O pardon Lord, O pittie Niniuie. Rasni. O Lord of heaven, the virgins weepe to thee. The couetous man forie for his finne. The Prince and poore, all pray before thy throane. And wilt thou then be wroth with Niniuie? K. Cil. Giue truce to praier O king, and rest a space. Rasni. Giue truce to praiers, when times require no truce? No Princes no. Let all our subjects hie Vnto our temples, where on humbled knées, I will exspect some mercy from aboue. Enter the temple Omnes. Enters Ionas, solus. Ionas. This is the day wherein the Lord hath faid.

63

That

That Niniuie shall quite be ouerthrowne. This is the day of horror and mishap, Fatall vnto the curfed Niniuites. These stately Towers shall in thy watery bounds, Swift flowing Licas find their burials, These pallaces the pride of Assurs kings, Shall be the bowres of desolation, Where as the follitary bird shall sing, And Tygers traine their yoong ones to their nest. O all ye nations bounded by the West, Ye happie Iles, where Prophets do abound, Ye Cities famous in the westerne world, Make Niniuie a president for you. Leaue leaud desires, leaue couetous delights. Flie vsurie, let whoredome be exilde. Least you with Niniuie be ouerthrowne. Loe how the funnes inflamed torch preuailes, Scorching the parched furrowes of the earth. Here will I fit me downe and fixe mine eye Vpon the ruines of yon wretched Towne, And lo a pleasant shade, a spreading vine, To shelter Ionas in this sunny heate, What meanes my God, the day is done end spent, Lord shall my Prophecie be brought to nought? When falles the fire? when will the judge be wroth? I pray thée Lord remember what I faid, When I was yet within my country land, Iehouah is too mercifull I feare. O let me flie before a Prophet fault, For thou art mercifull the Lord my God, Full of compassion and sufferance, And doest repent in taking punishment. Why staies thy hand? O Lord first take my life, Before my Prophesie be brought to noughts. Ah he is wroth, behold the gladsome vine That did defend me from the funny heate, Is withered quite, and fwallowed by a Serpent. A serpent denoureth the vine.

Now

Now furious *Phlegon* triumphs on my browes, And heate preuailes, and I am faint in heart.

Enters the Angell. Angell. Art thou so angry Ionas? tell me why? Ionas. Iehouah, I with burning heate am plungd, And shadowed onely by a filly vine. Behold a Serpent hath deuoured it. And lo the sunne incenst by Easterne winde, Afflicts me with Cariculer aspect, Would God that I might die, for well I wot, Twere better I were dead, then rest aliue. Angell. Ionas art thou so angry for the vine, Ionas. Yea I am angry to the death my God. Angell. Thou hast compassion Ionas on a vine, On which thou neuer labour didst bestow, Thou neuer gauest it life or power to grow, Bud fuddainly it forming and fuddainly dide. And should not I have great compassion On Niniuie the Citie of the Lord, Wherein there are a hundred thousand soules, And twentie thousand infants that ne wot The right hand from the left, besides much cattle. Oh Ionas, looke into their Temples now, And fée the true contrition of their King: The subjects teares, the sinners true remorfe. Then from the Lord, proclaime a mercie day, For he is pittifull as he is iust.

Exit, Angelus.

Ionas. I go my God to finish thy command, Oh who can tell the wonders of my God: Or talke his praises with a feruent toong. He bringeth downe to hell, and lists to heauen. He drawes the yoake of bondage from the iust, And lookes upon the Heathen with piteous eyes, To him all praise and honour be ascribed. Oh who can tell the wonders of my God, He makes the insant to proclaime his truth,

The

I 2

The affe to speake, to saue the Prophets life.
The earth and sea to yeeld increase for man.
Who can describe the compasse of his power?
Or testifie in termes his endlesse might?
My rauisht spright, oh whither doest thou wend?
Go and proclaime the mercy of my God.
Relieue the carefull hearted Niniuites.
And as thou weart the messenger of death,
Go bring glad tydings of recoursed grace.

Enters Adam folus, with a bottle of beer in one shop, and a great peece of beefe in an other.

Wel good-man Ionas, I would you had neuer come from Iwy to this Country, you have made me looke like a leane rib of roaft béefe, or like the picture of lent, painted vpon a read-herings cob. Alasse maisters, we are commanded by the proclamation to fast and pray, by my troth I could prettely fo, fo, away with praying, but for fasting, why tis so contrary to my nature, that I had rather fuffer a short hanging, then a long fasting. Marke me, the words be these. Thou shalt take no maner of foode for so many daies. I had as leeue he should have said, thou shalt hang thy selfe for fo many daies. And yet in faith I need not finde fault with the proclamation, for I have a buttry, and a pantry, and a kitchin, zbout me, for proofe, Ecce signum, this right flop is my pantry, behold a manchet, this place is my kitchin, for loe a peece of beefe. Oh let me repeat that swéet word againe: For loe a péece of béef. This is my buttry, for fée, fée, my friends, to my great ioy, a bottle of béere. Thus alasse, I make shift to weare out this fasting, I drive away the time, but there go Searchers about to feeke if any man breakes the Kings command. Oh here they be, in with your victuals Adam.

#### Enters two Searchers.

- I. Searcher. How duly the men of Niniuie kéep the proclamation, how are they arm de to repentance? we have searcht through the whole Citie & have not as yet found one that breaks the saft.
- 2. Sear. The figne of the more grace, but staie, here sits one mée thinkes at his praiers, let vs sée who it is.
  - 1. Sear. Tis Adam, the Smithes man, how now Adam.

    Adam. Trouble me not, thou shalt take no maner of foode, but fast

fast and pray.

- L. Sear. How deuoutly he fits at his oryfions, but stay, méethinkes I féele a smell of some meate or bread about him.
- 2. Sear. So thinkes me too, you sirrha, what victuals have you about you?

Adam. Victuals! Oh horrible blasphemie! Hinder me not of my praier, nor driue me not into a chollor, victualles! why hardst thou not the sentence, thou shalt take no soode but fast and pray?

2. Sear. Truth so it should be, but me-thinkes I smell meate about thee.

Adam. About me my friends, these words are actions in the Case, about me, No, no: hang those gluttons that cannot fast and pray.

1. Sear. Well, for all your words, we must search you.

Adam. Search me, take héed what you do, my hose are my caftles, tis burglary if you breake ope a slop, no officer must list vp an iron hatch, take heede my slops are iron.

2. Sear. Oh villaine, sée how he hath gotten victailes, bread, béese, and béere, where the King commanded vpon paine of death none should eate for so many daies, no not the sucking infant.

Adam. Alasse sir, this is nothing but a modicum non necet vt medicus daret, why sir, a bit to comfort my stomacke.

1. Sear. Villaine thou shalt be hangd for it.

Adam. These are your words, I shall be hangd for it, but first answer me to this question, how many daies have we to fast stil?

2. Sear. Fiue daies.

Adam. Five daies, a long time, then I must be hangd?

I. Sear. I marry must thou.

Adam. I am your man, I am for you sir, for I had rather be hangd, the abide so long a fast, what five daies? come ile vntrusse, is your halter and the gallowes, the ladder, and all such surniture in readinesse?

1. Sear. I warrant thée, shalt want none of these.

Adam. But heare you, must I be hangd?

I. Sear. I marry.

Adam. And for eating of meate, then friends, know ye by these presents, I will eate vp all my meate, and drink vp all my drinke, for it shall neuer be said, I was hangd with an emptie stomack.

I 3 I. Sear.

I. Sear. Come away knaue, wilt thou stand féeding now? Adam. If you be hastie, hang your felfe an houre while I come to you, for furely I will eate vp my meate.

2. Sear. Come lets draw him away perforce.

Adam. You say there is fine daies yet to fast, these are your (words. 2. Sear. I fir.

Adam. I am for you, come lets away, and yet let me be put in the Chronicles.

Enter Ionas, Rasni, Aluida, kings of Cilicia, others royally atte-Ionas. Come carefull King, cast off thy mourfull weedes,

Exchange thy cloudie lookes to smoothed smiles, Thy teares have pierc'd the pitious throane of grace,

Thy fighes like Imence pleasing to the Lord:

Haue bene peace-offerings for thy former pride. Reioyce and praise his name that gaue thee peace.

And you faire Nymphs, ye louely Niniuites,

Since you have wept and fasted for the Lord,

He gratiously have tempered his revenge,

Beware hencefoorth to tempt him anymore, Let not the nicenesse of your beautious lookes.

Ingraft in you a high prefuming mind e,

For those that climbe, he casteth to the ground,

And they that humble be, he lifts aloft.

Rasni. Lowly I bend with awfull bent of eye. Before the dread Iehouah, God of hoste, Despising all prophane deuice of man, Those lustfull lures that whilome led awry, My wanton eyes shall wound my heart no more: And she whose youth in dalliance I abus'd, Shall now at last become my wedlocke mate.

Faire Aluida looke not so woe begone: If for thy finne thy forrow do excéed,

Bleffed be thou, come with thy holy band,

Lets knit a knot to falue our former shame.

Alui. With blushing lookes betokening my remorfe,

I lowly yeeld my King to thy beheft, So as this man of God shall thinke it good.

Ionas. Woman, amends m ay neuer come too late.

I will

I will thou practife goodnesse, & vertuousnesse,
The God of heauen when sinners do repent,
Doth more reioyce then in ten thousand iust.

Rasni. Then witnesse holie Prophet our accord.

Alui. Plight in the presence of the Lord thy God.

Ionas. Blest may you be, like to the flouring sheaues
That plaie with gentle windes in summer tide,
Like Oliue branches let your children spred:
And as the Pines in lostie Libanon,
Or as the Kids that seed on Lepher plaines,
So be the seede and ofsprings of your loines,

Enters the Vsurer, Gentleman, and Alcon.

Vsurer. Come foorth my fréends, whom wittingly I
Before this man of God, receiue your due, (wrongd,
Before our king I meane to make my peace.
Ionas, behold in figne of my remorse,
I heare restore into these poore mens hands,
Their goods which I vniustly haue retaind,
And may the heauens so pardon my misdéeds,
As I am penitent for my offence.

Thrafi. And what through want, from others I pur-Behold O King, I proffer forth thy throane. (loynd, To be reftored to fuch as owe the same.

Ionas. A vertuous déed pleasing to God and man, Would God all Cities drowned in like shame, Would take example of these Niniuites.

Rafni. Such be the fruites of Niniuies repent, And fuch for euer may our dealings be,
That he that cald vs home in height of finne,
May fmile to fée our heartie penitence.
Viceroyes proclaime a fast vnto the Lord,
Let Ifraels God be honoured in our land.
Let all occasion of corruption die.
For who shall fault therein, shall suffer death.
Beare witnesse God, of my vnfained zeale,
Come holy man, as thou shalt counsaile me,
My Court and Citie shall reformed be.

Exeunt.

Ionas.

Ionas. Wend on in peace, and profecute this course, You Ilanders on whom the milder aire Doth sweetly breath the balme of kinde increase: Whose lands are fatned with the deawe of heaven, And made more fruitfull then Actean plaines. You whom delitious pleafures dandle foft: Whose eyes are blinded with securitie, Vnmaske vour selues, cast error cleane aside. O London, mayden of the mistresse Ile, Wrapt in the foldes and fwathing cloutes of shame. In thee more sinnes then Niniuie containes. Contempt of God, dispight of reverend age. Neglect of law, defire to wrong the poore: Corruption, whordome, drunkennesse, and pride. Swolne are thy brows with impudence and shame. O proud adulterous glorie of the West, Thy neighbors burns, yet doest thou feare no fire. Thy Preachers crie, yet doest thou stop thine eares. The larum rings, yet sléepest thou secure. London awake, for feare the Lord do frowne, I fet a looking Glasse before thine eyes. O turne. O turne, with weeping to the Lord. And thinke the praiers and vertues of thy Quéene, Defers the plague, which otherwise would fall. Repent O London, least for thine offence, Thy shepheard faile, whom mightie God preserve. That she may bide the pillar of his Church, Against the stormes of Romish Antichrist: The hand of mercy ouershead her head, And let all faithfull subjects say, Amen.

FINIS.

# A TREATISE

## of the Plague:

Containing the nature, fignes, and accidents of the fame, with the certaine and abfolute cure of the Feuers, Botches and Carbuncles that raigne in these times: And aboue all things most singular Experiments and preservatives in the same, gathered by the observation of divers worthy Travailers, and selected out of the writings of the best learned Phistians in this age.

By Thomas Lodge, Doctor in Phisicke.



LONDON
Printed for Edward White and N.L.
1603.





## TO THE RIGHT

HONORABLE THE LORD

Maior, and to the Right Worshipfull the Aldermen and Sheriffes of the Citie of London.



Wo causes (Right Honourable and Worshipfull) have moved me to publish this present Treatise of the plague; One is the duetie and love which I owe to this Citie (wherein I was bred and brought up, and for which (as the Orator Cicero in his Offices, and the

Philosopher Plato in his Common-weale do testifie) every good man ought to employ his vitermost indevion: The next is a charitable remorfe I have conceived to see my poore country-men and afflicted brethren turmoiled and attainted with the greewous sickness of the Plague: and left without guide or counsaile how to succour themselves in extremitie: For where the infestion most rageth there povertie raigneth among the Commons, which having no supplies to satisfie the greedie desire of those that should attend them, are for the most part left desolate & die without reliefe. For their sakes have I undertaken this province to write of the plague, to the end that with a litle charge a poore

#### The Epistle Dedicatorie.

a poore man may have instructions by a little reading both to know and to cure all the evil accidents that attend the diseases. It resteth in your Honor & those your right Worshipfull assistance, to have especiall care that this charitable intent of mine may be furthered by your discreet orders in such manner that these bookes may be dispeared among those families that are visited, to the end they may sinde comfort and cure by their owne hands and diligence. This is the only reward I require, as Almightie God knoweth, to whose mercy I commend you. From my house in Warwicke Lane, this 19. of August.

Your Honors and Worships in all affection,

Thomas Lodge.





#### To the curteous and friendly Reader.

Hou maist wonder perhaps (Gentle Reader) why amongst so many excellent and learned Phisitians of this Citie, I alone haue vndertaken to anfwere the expectation of the multi-

tude, & to beare the heavy burthen of contentious Critiques and deprauers: But when the cause shall be examined, and the reasons considered, I hope to refolue thee fo well, as thou shalt have no cause to condemne me: There have beene lately certaine Thessali that have bestowed a new Printed livery on euery olde post, and promised such myracles, as if they held the raine of desteny in their own hands, and were able to make old Aelon young againe: Amongst these, one by fortune is become my neighbour, who because at the first he vnderwrit not his billes, euery one that red them came flocking to me, coniuring me by great profers and perswasions to store them with my promised preservatives, and relieue their ficke with my Cordiall waters: These importunities of theirs made mee both agreeued, and amazed; agreeued, because of that loathsome imposition which was laide vppon me, to make my felfe vendible, (which is vnworthy a liberall & gentle minde, much more ill beseeming a Phisitian and

A 3

Philo-

#### To the Reader.

Philosopher, who ought not to prostitute so facred a profession so abjectly, but be a contemner of base and feruile defire of mony, as Galen witneffeth in his booke, Qnod optimus medicus, idem sii & Philosophus: amazed, to fee the ignorance and error of the multitude, who dare trust their liues to their hands who build their experiece on hazard of mens lives: and are troubled with the scab of the minde, which Plato in Alcibiade calleth Probrosam imperitid, and M. A. Natta, in his 5. booke de Pulchro, voluntary ignorance. Herevpon (by the earnest solicitation of my friends) and vnder a great defire to doe good vnto my neighbors, I have faithfully gathered out of the most approved Authors, (especially out of certaine notes which I received from Valenolaes fonne now Doctor of Phisique in Arles, in Province) a true Methode how to knowe and cure the Plague, which freely and charitably I offer to the reliefe of those who want meanes to relieue their estates in this time of visitation, and the rather because the world might conceive of me in fuch fort, that I preferre a common good (according to Platoes counsell,) before all the gaping defires of gaine and profit in this world. An other reason was, because such bookes as already are past abroad, are consusedly hudled vp, without either forme or Methode, which is an vnpardonable errour in those that indeuour to instruct others. For these causes have I bene drawne to write and expose my felfe to mens judgements. Now that I study not in this Treatise to hunt after vain-glory, God can beare me witnes, and the plain stile I have vsed therein may easily make knowne, which

#### To the Reader.

which had I a mind to bewitch the eares and minds of the reader, might perhaps have bin better tempered: neither haue I a fetled purpose to wound other mens fame, (as all men may coniecture) fince hauing iust occasion offered me to reproue them, yet had I rather conceale that wherein they erre, then discouer their Scribendi Cacoethen (as the Poets faith) to their difgrace. Truly my resolution is to prouoke no man, and those that know me inwardly of late time can witnesse, that I resemble the Mauritanian Mare (of whom Plutarch maketh mention) which being led to the water, & feeing her shadow therin, fuffereth her felse afterward to be ridden by Asses: I thanke God I have indured wrongs, tho I have had power to reuenge them. But because my desire is to leave all men fatisfied, I must a litle retire my felfe to yeeld men of worth & learning fatisfaction in a matter wherein perhaps they might except against me. There is a lerned Phisitian that hath lately writte against Amuteles or cakes of Arsenick, who perhaps may coceiue vnkindnes against me, because in this Treatife I have fet downe the vse therof as a foueraigne preservative against the Plague, where he hath condemned them; but he must excuse me in this case, for I have no intent to commend the same because he condemneth it, but by reason of their authoritie and experience who have bin the lights and honors of Phisicke, as Mercurialis in his book de Venenis, chap. 13. Capiuachius in his book de Febribus chap. 13. & Heurinus in his booke de Febribus, chap. 19. Valeriola and divers others, who by vniforme confent do allow the fame either worne vnder the armes

#### To the Reader.

arme pittes, or about the region of the heart, by reason that by a certaine similitude one venome draweth an other with it, as Arfenick, which voideth the poison of the Plague infensibly, Quod venenum & corpore attrahat & tota forma, & ratione caliditatis. This Antipathie in Arfenick experience doth allow. authoritie doth confirme, and reason (which is an other of the feete whereon Phisicke walketh as Galen testifieth) doth assist it, which he may easily perceiue that readeth Mercurialis, in the place afore alledged. But for that I intend onely to iustifie mine owne actes & not to impugne others, let this fuffice. And to conclude, if any man in the ripenesse of his iudgement be more oculatus in this cause, then either these Fathers of Phisicke or my selfe am, I enuy him not, but leave him to his better thoughts, till I may be more fully fatisfied. Thus committing you to him on whose mercy I depend, I take my leaue of the gentle Reader, defiring no other reward at thy hands but a fewe deuout praiers for me, which I wil pay thee againe with double vsury whilest God lendeth me life. Vale.

Thine in all friendship.

Thomas Lodge.



# The causes and cures of the Plague.

CHAP. I.

Of the nature and effence of the Plague.



He Diuine Philosopher PLATO (declaring vnto vs in diuers of his Dialogues, the persect way and path, whereby we may rightly intreat, and skilfully proceede, in the discouery of any thing) saith, That it behoueth euery man, that indeuoureth by Art and methode to attaine the persect knowledge of that whereof he standeth in

doubt, or is desirous to instruct an other in any Science whatsoeuer, to begin with the definition of the same, without the
perfect grounds and vnderstanding whereof, nothing may be
either worthily knowne, or truly explicated: (which lesson of
his, both Tully in his Offices, and Gallen in his Booke of the
differences of sicknesses haue very carefully observed:) Since
therefore in this Treatise of mine, I am purposed (by the grace
and assistance of Almightie God) to manifest vnto you the nature, malignitie, and accidents of the Plague, to the intent and
purpose that I may instruct you after what manner you may
withstand a sicknesse so greeuous, and accompanied with so
divers and dangerous accidents, by those meanes and medicines, which God of his mercy hath lest vs, by the noble Art of
Phisicke, it shall not be amisse, if for your better vnderstanding
what the plague is, I take my beginning from the definition

#### The causes and cures

of the fame. But before I profecute this my intended purpose, let vs inuocate and call vpon that divine bountie, from whose fountaine-head of mercy every good and gracious benefit is derived, that it will please him to affist this my labor, and charitable intent, and so to order the scope of my indevour, that it may redound to his eternall glory, our neighbours comfort, and the speciall benefite of our whole Countrey: which being now under the fatherly correction of Almightie God, and punished for our missed by his heavy hand, may thorow the admirable effects and fruites of the facred Art of Phisicke, receive prevention of their daunger, and comfort in this desperate time of visitation: To him therfore king of kings, invisible, and onely wise, be all honor, maiestie and dominion, now and for ever, Amen.

The Plague then (as GALEN witneffeth, is a pernicious and daungerous Epidemie, (that is to fay, a generall, or popular ficknesse) which violently rauisheth all men for the most part to death, without respect or exception of age, sexe, complexion, gouernment in life, or particular condition whatfoeuer: And therefore is it worthily called pernicious, because there can be nothing more daungerous then the same, which by the malignitie and violence therof, inforceth fodaine death. and by the proper nature, proprietie and contrarietie it hath with our bodies, killeth mankind no lesse readily, then violently. But that you may more exactly vnderstand what yo plague is, you ought to note that there are divers forts of ficknesses; that is to fay Epidemick, Endemick plague, and private difease, (as GALEN witnesseth in divers places:) An Epidemick plague, is a common and popular ficknesse, hapning in some region, or countrey, at a certaine time, caused by a certaine indisposition of the aire, or waters of the same region, producing in all forts of people, one and the fame kind of ficknesse; as namely burning Feuers, Tertian Agues, Opthalimes, or inflammation of the tunicle of the eies, Carbuncles, or Collicks, or general and gréeuous coughes, accompanied with shortnes of breath, or difenteries, or fluxes of blood, which vniuerfally and very often times raigne in some countries about the end

#### of the Plague.

of fommer: All which ficknesses when as they are common in any particular place or region, are called Endemick, which is as much to fay, as fickneffes happening publikely & popularly in the same region or country, by a certaine euil qualitie of the aire that raigneth therein, and produceth such like infirmities in mens bodies. For as both GALEN and the divine olde man HYPOCRATES do testifie, euery sicknesse that procéedeth from the aire infected with a venemous qualitie, that is the caufe which produceth and begetteth the same, is in his essence Epidemick, popular, and pestilentiall. Thus farre according to the fathers of Phisicke haue I truly discouered what Epidemick is. Endemick is a common ficknesse, and yet for all that proper to some one country or region: which is as much to fay, as a regional, or prouincial sicknesse: For there are certain regions and places which by a peculiar propertie in themselues engender certaine kindes of infirmities, which are particular only to the inhabitants of that region, either by occasion of the aire, or the waters in that country. As in the new found land (discouered by the Portugalls and Spaniards) in that Iland which is called Hispaniola, and other places of India, there raigne certaine pustules or broad seabs, (not much vnlike the French poxes) wherewith almost all the inhabitants of the country are infected, the remedy whereof they have gathered from the infusion of the wood of Guaiacum, whence the vse thereof with very fruitfull successe hath bene discouered and proued forcible here in Europe. In Sauoy and the valley of Lucernes, the most part of the inhabitants have a swelling in the throate. In Pouille and Calabria, for the most part all the inhabitants have ye Iaundis. And fuch ficknesses as are these, are called *Endemiques*, prouintiall or regionall infirmities, yet for all that they are not to be accounted pestilentiall or contagious: The Plague as I have faid, is a pernicious Epidomie, that is to fay, a common and popular ficknesse, which is both contagious & mortall. A private sicknesse is that which is particular & proper to any one in private, procéeding from particular indisposition of the body of him that is attainted, or by reafon of some disorderly dyet by him observed, or rather by some

excesse

#### The causes and cures

excesse committed by him, or through the corruption of the humours in his bodie, yet not contagious; but fuch an infirmitie as neither is free from daunger, nor exempted from mortalitie. These are the differences of such sicknesses as serue for our purpofes to declare the nature of the Plague, which in her proper fignification is a popular and contagious ficknesse, for the most part mortall, wherein vsually there appeare certaine Tumors, Carbuncles, or spottes, which the common people call Gods tokens: which Plague procéedeth from the venemous corruption of the humors and spirits of the body, infected by the attraction of corrupted aire, or infection of euil vapours. which have the propertie to alter mans bodie, and poylon his spirits after a straunge and daungerous qualitie, contrary and mortall enemy to the vitall spirits, which have their residence in the heart: by reason whereof it suddainly rauisheth & shortly cutteth off mans life, who for the most part is attainted with fuch a venemous contagion: And for that we have faide that the plague is a popular and contagious ficknesse, it shall not be amisse to declare and plainly discouer, what these wordes Popular, and Contagious, do signifie. Popular and Epidemich, have one and the fame fignification; that is to fay, a ficknesse common vnto all people, or to the moste part of them. Contagion, is an euil qualitie in a bodie, communicated vnto an other by touch, engendring one and the same disposition in him to whom it is communicated. So as he that is first of all attainted or rauished with such a qualitie, is called contagious and infected. For very properly is he reputed infectious, that hath in himselfe an euil, malignant, venemous, or vitious disposition, which may de imparted and bestowed on an other by touch, producing the same and as daungerous effect in him to whom it is communicated, as in him that first communicateth and spreddeth the infection. This sicknesse of the Plague is commonly engendred of an infection of the Aire, altered with a venemous vapour, dispearfed and sowed in the same, by the attraction and participation whereof, this dangerous and deadly infirmitie is produced and planted in vs, which Almightie

Almightie God as the rodde of his rigor and iustice, and for the amendment of our finnes fendeth downe vppon vs, as it is written in Leuiticus the 26. Chapter, and in Deuteronomy the 28. If you observe not my Commaundements saith our Lord, I will extinguish you by the Plague which shall confume you. To the like effect is that of CELSUS (a man of famous memorie amongst our Phisitions) who very learnedly faith, that all straunge sicknesses befall mortall men, by reafon of the wrath and difpleasure of the Goddes, and that the necessary meanes to finde recourry and remedie for the same, is to have recourse vnto them by intercession and prayers. The same also testifieth HOMER (the sourraigne of all divine Science & Poeticall perfection) in the first booke of his *Iliades*. Since therefore it is euident by the testimonies abouesaid, that the Plague is a manifest signe of the wrath of God conceived against vs, the first and most wholesome remedie is to haue recourse vnto him, who is the Father of mercy, and soueraign Phisition of all infirmities, imploring his grace and mercy, by fastings, praiers, and supplications, by almesdéeds, good works, and amendment of life, to the ende we may appeale and pacifie his wrath, and reconcile our felues vnto him, and obtaine his grace and mercy, according to the example of penitent DAUID, and the contrite Niniuites. In imitation of whome, if we shall have our recourse vnto his mercy seat, we may rest assured that he will beholde vs with his eve of pittie, and graunt vs both health of foule and bodie, accor-

ding vnto his promifes made vnto those who call vpon him in humilitie and sinceritie of hart and conscience. Sée here the first rule.

B 3 CHAP.

#### CHAP. II.

Of the causes of the Plague.



Hofe ficknesses which are contagious and pestilent (euen as al other kinds of infirmities) haue their causes. For nothing may produce without an efficient cause that bringeth the same to effect: The Plague then hath his originall & producing causes, from whence sheet taketh ori-

ginall beginning: and is engendred by a certaine and more fecret meanes then all other ficknesses. For, for the most part the causes of private sicknesses which are not infectious, are either to great repletion, or a generall deprauation of the humours which are in the body, or obstruction, or binding, or putrifaction, as GALEN in his Booke, (Of the Causes of sicknesses) hath very learnedly written. But the Plague hath none of these aboue mentioned causes, but only contagious and pestilent: yet notwithstanding together with thefe caufes of repletion, Cachochimie, obstruction, & putrifaction, the Plague may bée annexed and vnited: but vet in such fort, as they be not the proper reputed causes which ingender the Plague, for then if yt should follow, all sicknesses accompanied with fuch like causes might be reputed pestilentiall, which were both vntrue and abfurde: It behooueth vs therefore, to finde out a proper and continent cause of the Plague, and such like contagious infirmities. Let vs then conclude with GA-LEN, in his Booke Of Treacle, to PISO, and PAMPHILIANUS, that all pestilentiall sicknesses, as from the proper cause, are ingendred from the avre, depraued and altered in his fubstance, by a certaine vicious mixture of corrupted and strange vapours, contrary to the life of man, and corrupting the vitall spirit: which vnkindly excretion sowed in the ayre, and infecting the fame, communicateth vnto vs by our continuall alteration of the fame, the venome which poyfoneth vs.

The ready and speedy chaunges, faith GALEN, which happen in the ayre, through the euill corruption of the same, produce the Plague; which like a rauishing beast depopulateth and destroyeth diuers men by death, yea whole cities, because men having a necessitie to sucke in the ayre, together with the same fucke in the infection and venome: By this it appeareth that the proper and immediat cause which ingendreth the Plague. is the attraction and in-breathing of the ayre, infected and poifoned with a certaine venemous vapour, contrary to the nature of man. To his effect before his time, the great M. of Phylique, HIPOCRATES writeth thus, in his Booke Of Humane Nature: The cause (saith he) of the generall pestilence which indifferently attainteth all sortes of men, is the ayre which we sucke, that hath in it selfe a corrupt and venemous seede, which we draw with our in-breathing. Now the causes which engender such vapours in the aire, are divers and of different kindes, for fometimes fuch a vapour is lifted up into the ayre, by reason of the corruption & stench of dead and vnburied bodyes; (as in places where any great battell haue beene fought, it often falleth out, according as divers Histories testifie.) It is ingendred also through euill vapours that issue from the earth, or certaine Caues thereof, which yeelde foorth exhalations full of corruptions that infect the ayre, where it contracteth by an euill qualitie. It happeneth likewise by a loathsome steame, of certain Marsh in plashie Fennes full of mudde and durt, as also from diuers forts of Plantes, and venemous beaftes, whose euill qualitie may produce fuch an effect in the ayre. But the ancient Physitians and Astrologers, (as namely AUICEN, with divers others) report: that the Plague hath two originals and fources, from whence (as from a Fountaine) shée taketh her beginning.

The first is, in the indisposition of the earth ouerslowed with too much moysture, and filled with grosse and euill vapours, which by vertue of the Sunne beeing listed vppe into the ayre, and mixed with the same, corrupteth

the nature and complexion thereof, and engendreth a certaine indisposition in the same contrary to our substaunce, from whence it commeth to passe, that they who sucke this insected aire are in daunger to be attainted with this contagion and sicknesse of the Pestilence. Especially, if they be of an euil constitution of body, repleate with euil humours, men of vnbrideled dyet, sanguine, and such as haue large and portuall pores: They likewise who are weake and delicate, are men ready to be surprised and insected.

An other cause of the Plague saith AUICEN, proceedeth from the celestiall formes, that is to fay, the starres and their configurations and malignant aspects, which by their influences cause such sicknesses sull of contagion and Pestilence, as in generall all other Astrologians testifie: But in truth as touching mine owne opinion which is grounded vpon the diuine determination of PLATO in his Epinomides, and his Timeus, of PLOTINUS his chiefe follower, of IAMBLICHUS, PROCLUS. MERCURIUS, TRISMEGISTUS, Aristotle, and Auerrhois, I finde that this opinion, is both false and erronious; as namely, to thinke that any contagion or miffortune, incommoditie or ficknesse whatsoeuer may by reason of the starres befall man. Because as PLATO witnesseth in his Dialogue intituled Epinomis, The nature of the starres is most goodly to behold, wel gouerned in their motions, and beneficiall to all living creatures, bestowing on them all commodities of generation and conferuation: If then the nature of the starres be so good that it meriteth to be called divine (as in the fame place PLATO intituleth it) and yéeldeth so many benefites to these inferiour bodies: how can it be that the starres infuse such infection and contagion vpon the earth and earthly creatures, whereas it is manifest that no cause can produce such effects as are contrary to it selfe? If then the good of inferior bodies procéedeth from celestiall bodies, as namely the generation, production of fruites, and riping of the fame: yea and the conservation of every ones vertue (as in truth it doth): It shall neuer be truly and possibly concluded that the corruption and

extermination of bodies proceedeth from the starres. And therfore ARISTOTLE very aduifedly faith; That this inferiour world is very necessarily coupled and ioyned with the superiour, to the ende that all the vertue therof might be conducted and guided by the same. If the starres by their vertue conserue all the creatures in this world, how can they by corruption, venome and contagion, diffipate and destroy them? The saide PLATO also calleth all the Planets and starres sisters, for their accord in good doing; and faith that it is a great folly in men to thinke that fome Planets are euil and malignant, and the rest good, whereas all are good. For as CALCIDIUS the great Platonist faith in his Commentaries vpon PLATOES Timæus, No euil ' may either procéed or take beginning from the heauens, be-' cause in that holy place all thinges are good, and such as refemble the diuinitie, and nothing that fauoureth of malice ' may abide and have place: neither faith he, can the starres ' chaunge their nature, because it is simple and pure, neither ' can they degenerate from the simplicitie and puritie which by ' the Almightie power hath bene bestowed vpon them. Why ' then shall we attribute vnto them a malignant, pestilent, and contagious qualitie, and fuch as rauisheth and spoyleth all liuing creatures by a venemous and pestilent influence? For if contagion be as badde a thing as may be (as in truth it is) the most disordinate and contrary to nature, or rather enemy to life) the fource and original of which contagion, is nothing but very infirmitie, putrifaction and corruption in matter, how dare we attribute to the starres & heaven (which is the beginning of all generation) fuch an erroneous and vnnaturall accident? Wheras the Planets are Celestiall bodies, well disposed, powerfull, without vice, corruption, or matter, subject or inclining to any contagion: And therefore AUERROIS the chiefe Commenter vpon ARISTOTLE faith; That who foeuer ' beleeueth that Mars or any other Planet disposed in any fort ' whatfoeuer, doth hurt to any inferiour bodies; the fame man ' in footh beléeueth fuch things as are estraunged from all Philofophie. And the same Author vpon the ninth of ARISTOTLES ' Meta-

'Metaphifiques, faith; that the Celestiall bodies which are 'the beginning of all things are eternall, and have neither euil 'error or corruption in them; for corruption is of the order of ' fuch things as are euil. And therefore faith he, it is impossible to know that which the Astronomers say, that there are some fortunate, and fome vnfortunate starres, but this only may be knowne, that whereas all of them are good, that some of them are better then other fome. Behold here the worthy and true opinion of this excellent Philosopher, which before him (in as much as concerneth the first part of this sentence) ARISTOTLE in the ninth of his Phisiques, Chapter 10. had testified. The wife Philosopher MERCURY TRIMISGISTUS in his Dialogue intituled Asclepius, faith; that all that which descendeth from heauen is generative; if then in respect of vs the influence of heaven be generative (as in truthit is): for as ARISTOTLE faith, Sol & homo generant homine) it cannot any waies be possible that it can corrupt or cause the confusion of mankinde. The like also is confirmed by PROCLUS, (who interpreteth vpon PLATOES booke de Anima & Demone,) The Celestiall bodies (faith he) by a foueraigne harmony containe all thinges in themselues, and perfect them, and conforme them among themselves: and to the vnivers. If then it appeareth that the Celectiall bodies perfect all things, and both confirme & conferue them, (as in truth they doo, and this Author witneffeth) how can these engender contagion and infection in vs, which abolishe our perfection and integritie, and destroy vs by rauishing our lives? To speake truth, as me séemeth it were a thing impossible. For it is contrary to the nature of contagion, that it should descend from heaven, because contagion is no other thing but an infection proceeding from one vnto an other by communication of a pestilent and infected vapour. and by this meanes if the Plague and contagion proceeded from the starres, it should necessarily follow by the definition of contagion, that the starres were primarily or formerly infected, if by their influence they should fend a pernicious contagion among vs. But this in no fort may be graunted, be-

cause the starres by being Celestiall bodies, pure, divine, and eftranged from all corruption, receiving and containing no infection in them, being no materiall bodies apt to transmutation or chaunge, (as ARISTOTLE and AUERROIS in his Booke de Cælo est mundo, doo learnedly alledge) cannot be capable of infection or contagion, neyther communicate it to the inferior bodies. Let vs therefore cast off this vaine and sottish opinion whereby we are induced to beleeue that the Plague procéedeth from the heauens: that is to fay, from the influence of the starres, (as by the vanitie of time we have had inducements.) But let vs confesse that it proceedeth from the secret iudgements of God, who intendeth by this fcourge to whip vs for our finnes, as it appeareth in Leuiticus, and Deuteronomy. To conclude, we say that the cause of the Plague is a malignant alteration and corruption of the ayre infecting our bodies, as it hath bene declared in the beginning of this Chapter.

C 2 CHAP.

#### CHAP. III.

Of the signes of the Plague, both impendent and present, with the good and euil signes appearing in pestiferous ficknesses.



He fignes whereby a man may know the infection of the aire which threatneth vs with Pestilent sicknesses, are, when as we see the fame continuall and accustomably troubled with thicke, cloudy, moyst, and ill smelling vapours, the Skie vnaccustomed to Nor-

thren windes, but follicited with Southerly blastes: The aire full of fogges and vapours, making a showe of raine without any showers: For fuch signes as are of that nature engender corrupt Feuours, as ARISTOTLE faith in his Probleames. If the winter be hote and moyst, and observe not his naturall temperature, and when the Spring time is very dry without raine, and notwithstanding colde, and after for many dayes charged with Southerly windes, troubled aire, and then cleare, and afterwards fuddainly ouercast, the nights colde, and the day very hotte and soultry, It fignifieth that we shall have an euil Plague the Sommer after. Moreover, if at that time there appeare any increase of fuch creatures as are engendred of putrifaction, as wormes of the earth, flies, gnattes, eales, ferpents, toades, frogs, and fuch like foretokening corruptio and putrifaction in the earth and waters, and when the aire the fame day chaungeth from faire to foule, and from cleare to cloudy, when the Sunne shineth and afterwards hideth his head in cloudes, in one and the same day, it is a signe that the temperature of the aire is altered. And when as Rats, Moules, and other creatures. (accustomed to live vnder ground) forfake their holes and habitations, it is a token of corruption in the same, by reason that fuch forts of creatures forfake their wonted places of aboade. And when as the Birds of the aire fall downe dead, or forfake

their nefts, it is a figne of great corruption and contagion in the fame. Long and continuall raines, accompanied with Southerly windes, dispose the ayre to sicknesses and putrifaction, as HIPOCRATES, and GALEN testifie in their Epidemies. When as Feuers are accompanied with fmall Poxe, or Mefels, with spots, or red markes like to the biting of Fleas, it is a figne of a pestilent Feuer. When the ficke is very much tormented with the passion of the heart, vomitings, foundings, or weaknes, or faintnes of the hart, without great outward but vehement inward both heate and drought, with appearance of fwellings, botches, carbuncles, and Mefels, without all question he is feized with a pestilential Feuer, especially if divers at the same time and in the same place are attainted with the fame griefe: and if so be the partie which is infected hath frequented places both contagious and infected. Sée heere the the principall fignes of the Plague and pestilentiall Feuer. The euill, dangerous, and mortall fignes in fuch as are diseafed, are féeblenes and weaknes of the regitiue vertue of the body (which may be discouered by the pulse when it is weake, vnequall, diforderly, languishing and intermittent, by often Sincopes or foundings, alienation, and frenzie, blewneffe and blacknesse appearing about the fores and carbuncles, and after their appearances the fodaine vanishings of the same, cold in the extreame partes, and intollerable heate in the inward, vnquenchable thirst, cotinually soundings, vrines white and crude, or red, troubled and blacke: Colde swet about the forehead and face; crampes, blacknesse in the excrements of the body, stench, and blewnes, the flux of the belly, with weaknesse of the heart, shortnes of breath, and great stench of the same, lacke of sléepe, and appetite to eate, profound sléepe, chaunging of colour in the face, exchaunged to palenesse, blacknesse, or blewnesse, cogitation or great vnquietnes. All these fignes betoken either certaine death or daunger thereof in the Plague; euen as contrariwise the contrary foretoken recouery of the sicknesse, by reason they testifie vpon the regitiue power and vertue of the bodie, goodnesse of the complexion,

C 3

and vertue of the same, with strength of ye hart. For as AUICEN sayth: They that are manly, and confidently beare out their sicknesse without any showe of feare, they are those which for the most part escape. Likewise to have a good appetite to sleepe in repose, without disturbance of the body, it is a good signe. The Botches, and Carbuncles to retaine a good colour, and without great paine to be brought to ripenesse and supponation, to have a moderate heate mayntained through all the body: The vrines, in disgestion, colour, substance, & contents, to be good: To have easie breathing, swet warme, & vniversall through all the body, appearing on a decretory or critical day. All these signes appearing in the insected person, give great hope of his recovery. These bee the signes and tokens by which you may gather a sure and vnsained indgement of that which shall befall him that is attainted with the Plague.

#### CHAP. IIII.

A Rule and instruction to preserve such as be in health, from the infection.

[7] Hen as (by the will of GOD) the contagion of the Plague is gotten into any place, Citie, or Countrey; we ought to have an especiall regard of the generall good, and by all meanes to study for their preferuation who are in health, least they fall into such inconveniencie. First of all, therefore it behooueth euery man to have speciall care that he frequent not any places or persons infected, neither that hée fuffer fuch to breath vpon him: but as GALEN hath learnedly aduised, in his Booke De Differentijs Frebrium, Chap. 2. Estrange himselfe as farre as him lyeth, from their focietie. The first and chiefest remedie then, is to chaunge the place, flie farre and returne late: HIPOCRATES, likewise in his Booke De Natura humana, faith: that wee ought to forfake the place whereas a generall ficknesse rangeth, according to the common Prouerbe, Cito, longe, tarde. And if necessitie constraineth vs to frequent the infected, (either to be asfistant to our friends, or otherwise:) every man ought to de-

meane himself in such fort that the sick mans breath doo not attaint him: which may very eafily be done, if a man haue ye skill to choose & take the winde that properly bloweth towards the ficke & infected, and not from the infected to the healthfull: And therefore in that case the healthfull ought to keepe themselves vnder, not ouer the winde. The first part of preservation, is to purifie and purge the ayre from all euill vapours, fentes, stench, corruption, putrifaction, and euill qualitie. For which cause.it is necessary to make good sumes in our houses, of sweet and wholesome wood, as Rosemarie, Iuniper, and Lawrell, or Bayes, and to perfume the whole house and chambers with the fume of Rosemary, Iuniper, the parings of Apples, Storax, Beniamin, Incence, dried Roses, Lauender, and such like. both Euening and Morning. It is not amisse likewise at euery corner of the stréet, (at least twife in the wéek) to make cleare and quicke Bonefires to confume the malignant vapours of the ayre, according as ACRON the great Phisitian, commaunded to be done during the mortall plague in Greece: As PAU-LUS ÆGINETA testifieth in his second Booke, Chap. 35. It is good also to weare sweet fauors and perfumes about vs, such as in Winter time, are Marcorame, Rosemarie, Storax, Beniamin, or to make a Pomander after this fort that enfueth, and to weare it about vs to fmell too vpon all opertunities. Take of the flowers of red Roses, of Violets, of Buglos, of each halfe a little handfull, of the three Sanders, of each a Dramme; of the rootes of Angelica, Gentian, and Zedoary, of each foure scruples; of white Encens, Cloues, Nutmegs, Calamus, Aromaticus, of each a dram. of Storax, Calumit, and red Beniamin, of each a dramme and a halfe, of orientall Muske a scruple, of Amber-greece halfe a scruple, of Ladaum insused in Rose-water one ounce, mixe all these together in Rose-water where in the Gum Dragacanth hath beene infused, and with a little of Rosevinegar make a paste, of which you may forme certaine rounde Pomanders, to weare about your necke, and fmell vnto continually. Or take of Rose-water three ounces,

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of white Vinegar, of Roses ij. ounces, of white Wine, or pure Malmofie two spoonfuls, of the powder of Cloues, of the roote of Angelica and Storax of each halfe a dramme, mixe them all together, and with this liquor it shall not be amisse to wash your hands, bedeaw your forehead & nostrils, and the pulces of your armes, for fuch an odour and of fo wholesome a qualitie. vehemently repulceth the venome that affaileth the heart, and altereth the pestilence of the ayre. It shall not be amisse likewife to carrie an Angelica roote in your mouth, or a Gentian or Zedoary roote, or else the rine of an Orange, Lemon, or Pomecitron, which as AUICEN testifieth have soueraine effects in this case. The continual vses of these good odors comforteth the heart and vitall spirites, driueth away all venemous vapours, and rectifieth the ayre that whirleth about vs. as AUICEN testifieth in his Booke. Of the Forces of the Heart. For which cause, they which desire the continuance of their health, ought neuer to be vnprouided of thefe things. Amongst all other medicines that have the propertie to comfort and reioyce the heart, the Easterne Hyacinth, béeing worne about the brest, and next vnto the naked skin, or else held in the mouth is very effectuall, as AUICEN testifieth, in his Booke, Of the Forces of the Heart, (in that Chapter wherein hée entreateth of the Hyacinth,) where hée saith; that the favd Stone hath not only a propertie to fortifie the heart, and quicken the vitall spirites, but also to resist all venomes. For which I aduife all fuch as haue both meanes and maintenance to get fuch a iewel, to carrie the same either in

their mouthes, or continually about their neckes, neare vnto the region of their hearts, by reafon of that excellent propertie which all Authors by vniforme confent attribute vnto the fame.

CHAP.

#### CHAP. V.

The meanes and preservatives which are to be ministred inwardly against the Plague.



ALEN in his first booke of the differences of Feuers, and in that Chapter wherein he intreateth of the pestilent Feuer, saith: That to preserve the body from infection, it shall be very necessarie to clense and purishe the same from al corruptions and superfluities, by sit pur-

gations, and to take away these oppilations, and stoppings, which are the meanes that naturall heat cannot bee dispersed, & to dry the body from humidities, and to maintaine such bodyes as are drie in their Estates. In imitation of whose opinion and direction, it shall be good to euacuat and expell those superfluities of humours, which abound according to there natures, age, complexion, vertue, quantitie and qualitie, who are forced with the fame superfluous humours. It is therefore note worthy, in fuspected and dangerous times that no accustomed evacuations either by fluxe of Hemeroides, or of the belly, old vicers, menstruall blood, itches, or such like should be restrained. For those purgations which are of this kinde doo clense the vnnecessary humours, and by this meanes maketh the body healthfull, whereas fuch humours being either repressed by astringent medecines or such like ointments, might greatly hurt the principall members, and produce strange sicknesses in the same. And for this cause, GA-LEN, and HIPOCRATES write: That it is a good figne when as any defluxion is expelled, from the inward and principall parts of the body: where contrariwise, if the same be transported from the outward to the inward parts, it is a most enil and finister signe. For which cause in the Plague time it is the furest way, rather to suffer those superfluities to have their course, then to stop or stay them by any medecine; because by the voydance thereof, the body is purged from the same **Superfluities** 

superfluities which being retained might wonderful annoy it. Which counfaile of theirs, may ferue for an aduertisement to all those that shall be so disposed and affected in the time of the Plague. It behooueth therefore fuch as be Sanguine, full in loue, and youthfull in yeares, to be let blood after a competent manner, thereby to diminish their replexion and aboundance of blood. Those that are chollerique, ought to be purged with an infusion of Rubarb; if they be wealthy: and if poore, with the Electuary of the juice of Roses, by taking three Drammes, or halfe an ounce thereof in Sorrell, Endine, or Purslane water, or else by Diacatholium, Diaprunis, Laxatiue, the sirope of Roses, Casha, or the pilles of Rubarb, Femetorie, or those that for their gentle working are called (by the Phisitians) Aureæ. The Flegmatique, ought to be purged with Agaric. Diaphenicon, Diacarthami, the pils Aggregatine, Cochia, according to the strength of their bodyes, the qualitie of the humor which are offensiue, at the discreton of the learned & experienced Phisitians, by whose directions and prescriptions such medecines are to be ministred, & not according to the custome of this time, by foolish Idiotes and ignorant Emperiques. Such as are melancholy should be purged with the infusion of Sena and Epithemum with a little Anice seede, and Diacathelicon, with the Confection, Hamech, Diasene, Solutive, the pilles of Femitory, and Aurea. I forbeare to call the pils, De lape Armeno, and Lasuli into vse, because they are too violent, and fcarcely well prepared. Such as are weake and delicate persons (As woman with childe, children, and aged people,) it shall suffice to purge them with an ounce of Casha, extracted with halfe or a whole dramme of Rubarb, or two ounces of Manna, or three ounces of sirope of Roses, or with the firope of Sucery with Rubarb, but with this Prouiso alwayes, that the direction be taken from a learned and diligent Phisitian, and not according to the fancie of foolish chare-women, and ignorant practizers. To those litle children that are subject to the wormes, you shal give this pouder in the Plague time, which is both fit to correct the one, and expell the other, the vse thereof is in Purstane or Sorrel water, with one ounce

of firope of Limons. Take Worme-seed, Citron, or Pomecitron-seed, of the séeds of Sorrell and Purslane, of each halfe a dram, of the hearbe called Scordion one scruple, of Rubarb a dram, of bole Armenus one scruple, make a small powder of all these, whereof in the aforesaid waters give halfe a dram or a scruple to the child, acording to former direction.

#### CHAP. VI.

A Rule and direction, whereby, by Potions, Pils, Powders, Opiates, and Losenges (which are most fit, apt, and convenient to preserve the body from Contagion,) the Plague may be preuented.



He Diuine prouidence of God, being carefull for his creatures, and the preservation of mankind, hath produced many remedies to represse and preuent the daungerous insultes and affaults of ye Plague, or any other venemous contagion whatfoeuer: (which reme-

dies our ancient Phisitians have called Antidotes, that is to fay, certaine medecines which in their nature and hidden property inclosed in them, are contrary vnto them, as GALEN in ij. books of Antidotes hath learnedly declared.) Of these remedies I wil fet down fome, and those the most effectuall in this Chapter, as well for the rich as for the poore, whose miserie and diffresse we ought more inwardly to releiue then the rest: partly because God hath especially enjoyned vs no lesse, partly because they of theselues have no meanes to succour themfelues, for which cause we are in charitie bound to relieve the. as herafter shalbe proued. And of these remedies we ought to vie fome change, to the ende, that nature making vie of one of them do dot dispise the vertue thereof, as GALEN writeth in his fift booke, de Sanitate Tuenda. The body therefore being first of all well purged, it is good to make vse of Guidos Electuarie Theriacal, especiall in Winter or Autumne, namely in those who are of a colde and moyst complection, especially where it may euery waies be commodiously applyed. The Apothecaries either haue or may conveniently haue the Species therof ready prepared, of which a man may take a drā at once in Bu-

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glos, or Sorrel-water, or in good White wine, or in the winter time with Claret wine. This powder is very effectuall in this case, if it be wel and faithfully dispensed, neither is the price ouer valued for the poore: of this powder may you make vse two or three dayes, either with some fit water, or else in the forme of Losings. This powder also which ensueth is a very fingular remedie, which in stead of the former, and in way of chaunge, you may vie for two or three dayes space. Take the rootes of Tormentill, the rootes of Zedoary, and Angelica, of each a Dramme; Fine Cinamon, yellow Sanders, of the féedes of Citrons and Sorrell, of each a Dramme and a halfe. of the shauings of Iuorie, of Cardus benedictus, & the rindes of Citron, of each foure scruples, of bole Armenus prepared two Drammes, of fine Sugar as much as shall suffice: make thereof a a very fine powder, of which those that are strong and in yeares may take a dram, & the yonger fort, half a dram in Scabious water, and Sorrell water, or in three good spoonefuls of good White wine. GALEN, (in his second booke of Antidotes) fetteth downe this fingular remedie for the poore. which was made and composed by APOLLONIUS. Take twentie leaves of Rew, two common Nuttes, two dried and fatte Figges, a little Salt, mixe all together and take euery Morning a morfell, and drinke a little pure White wine after: If any one fasting taketh this medecine, no venome may hurt him that day, as GALEN (according to APPOLONIUS opinion) testifieth, in the place afore alleaged. There is an other easie and excellent medecine which followeth, the which King NI-COMEDES vsed against all venome and poyson. Take of Inniper berryes two Drams, of Terra Sigillata as much, make hereof a powder, & incorporate the same with good Honie, and reduce it to the forme of an Opiate, of which a man may take a bole or bit to the valew of ij. drams for the rich, & for the poore, in stead of Terra Sigillata, you may vie as much bole Armenus prepared. This remedy is fet down by GALEN, in the forefaid place, & is of great efficacy. The Electuary de bolo Armeno, also is commonly vsed, & hath no vnpleasant taste therwith.

The Pilles of RUFUS also are an excellent preservative against the Plague, which are made after this manner following: Take Aloes and Armoniack of each two drammes, and make a composition thereof with white Wine and vse the same, for they are of PAULUS ÆGINETAS description: but if you wil more properly dispence the same, leave out the Armoniac, and in stead thereof, put therto a litle Saffron, according to the forme which enfueth, and you shall make a most excellent medicine to this effect. Take of Aloes washed in Rose water, one ounce of Mirrh and Saffron, of each two drammes, of Bole Armenus two drammes, make Pilles thereof with white Wine, or the iuice of Limons in Sommer. Of this composition you may forme fiue Pilles for a dramme, and take them euery morning. An other preferuative, and very profitable for the poore, is this that followeth. Take one or two handfuls of Sorrell, stéepe them in a Violl in good Rose-Wine Vineger, and kéepe it close stopped, and in the morning when you rise, take thrée or foure leaues of the Sorrell thus stéeped, and eate the fame, for it is a profitable medicine: the reason is, because Sorrell by his vertue represseth the heate of the blood, and resisteth against all putrifaction. And if you drinke a spoonefull or two of the faide Vineger in the morning: Or stéepe a toste of white bread in the same, and ouerspread it with Sugar, it is both comfortable and wholesome at all times: Some there are that vse the leaves of Rew after the same fort, but this memedicine is not allowable but in the cold time of the yeare, and in fuch bodies as are cold and phlegmatique by reason of the heate thereof, Iuniper berries also being stéeped in Rose Vineger and taken in the morning, as wonderfully profitable to that effect.

These remedies which ensue are very excellent and appropriate for the Plague.

A Pomander of excellent fent and fauour good against Pestilent aires.

D 3 Take

Take pure and fwéete Ladanum, Beniamin, Storax Calamite, of the Trocifques of Gallia Moscata, of Cloues, Mace, Spikenard, the wood of Aloes, the thrée Saunders, the rootes of Orace, of eache halfe an ounce, let all these be beaten to a fine powder and searsed, and then incorporate the whole with liquide Storax, adding therevnto of Muske and Amber, of each a dramme, of Ciuet two drammes, make a paste hereof with the insection of Gumme Tragacents in Rose water.

A prettie preservative to be carried in a mans mouth during the time of infection, which procureth a savoury and sweete breath.

Take of fine Sugar one ounce, of Orace halfe an ounce, of the shell of an Egge the inward skin being taken away halfe an ounce, put the shell of the Egge into Muske Rose water till it be mollisted for the space of eight dayes, beat all these to a fine powder, and with Rose water wherin Gum Tracagant hath bene insused, make prettie Pellets according to what bignesse you please. These are very wholesome, and make the breath sweete, and comfort the heart inwardly, and are of a temperat qualitie, which you may keep in your mouth some three houres.

An admirable and excellent defensative in forme of an oyntment to defend the heart in time of infection, profitable both for the healthy and diseased, and of admirable effects.

Take of the best Treacle you can get, or in stead thereof Methridate (but Treacle is the better) take I say two ounces. The iuice of sixe Limons mixed together, and put them into a litle glassed pipkin, and let them boyle therein till halfe the iuice be consumed. Then suffer it to coole, and afterwards take two drams of beaten Sassron, of Caroline and white Diptamy, of each two drammes, incorporate all these things together after they are well pounded, and bring them to the forme of an ointment, wherewith every day annoint the region

region of the heart vnder the left pappe, making a circle with the same round about the pap. Afterward take an ounce of Christaline & pure Arsenick, and wrap it in Gossapine Cotton and red Tassata, after the forme of a litle bag, carry the same about you, being bounde vnderneath or hard vpon your left pap: by this meanes each man may be assured that he shall not be insected, if so be he vse those interior remedies which I shall set downe and have heretofore declared for the good of my Country.

An other excellent preservative against the Plague.

Take of the leaues of Mary-golds, which the Latines call Calendula, of Verveine, Scabious and Sorrell, of each a handfull: of the rootes of Gentian, Zedoary, and white Diptamy, of each two drams, boyle them all together for two houres space in good and pure fountaine-water, from the value of a quart to a pinte, adde thervnto the iuice of sixe Limons and as much Sugar as shal be sufficient, make a sirope hereof, and aromatise it with Cinamom, and take thereof euery morning source or since spoonefulls.

A singular water both for the healthy and diseased in the time of the sicknesse, whereof they may take an ounce enery morning with much comfort.

Take Valerian, Carline, Zedoary, good Mirrhe, Bole Armenus, Gentian, of round Birtwoort of Aristolochia, of Calamus Aromaticus, of white Diptamy, Imperatoria, of each one ounce and a halfe: of fine Aloes two drams, of Sassron a scruple, beate all these to a fine powder, and asterwards steepe them in fine pintes of excellently wel rectified spirit of Wine, and let them insuse therein sixe houres, and see the body wherein you put them be well luted. After the sixe houres be past, adde thervnto sine pintes of good Malmessie, and straine the same, or rather you may leave the simples in

the bottome and dreine it clearly and gently: Of this water euery morning fasting, take two or thrée spoonefulls, for it is an excellent and well approued remedy.

#### Excellent Pilles against the Plague.

Take of Aloes one ounce, of Mirrh and Saffron, of each three drammes, of Bole Armenus, Terra Sigillata, Zodoarie, white Diptamus, the rootes of Tormentil, of each a dramme, make Pilles of these, being all of them well poudered and mixed with the iuice of Mary goldes or redde Coleworts, of which, euery day take one, and once euery moneth a dramme.

# An excellent and approved remedie allowed by divers learned mens experience.

Ake the rootes of Tormentil, and of white Diptamus, 1 the rootes of Valerian, and white Daifes (and if it be poffible to get them gréene it shal be the better:) Take these aboue named rootes, as much of the one as of the other, pound them and make a fine pouder of them: Then take the decoction of Sorrel, and let the aboue named pouder be infused in the same, then let it be taken out and dried in the Sunne; Afterwards beate it to pouder againe, and infufe it anew, and afterwards dry it in the Sunne as before; which when you haue done thrée or foure times, referue the fame pouder clearly in fome conuenient veffell, and when as any one féeleth himselse strooken with the Plague, give him presently halfe an ounce of this pouder in Rose water, or Scabious water, or in nine houres after he shall féele himselse insected. This remedy in diuers perfons and very oftentimes hath bene experimented, and hath wrought wonderfull effects, if it were giuen within the time prescribed.

A fin-

A singular and secret Remedie the which I received from a worthy man of Venice, admirable for his learning in all Sciences, who of curtesie imparted the same vnto me, with protestation that he had seene wonderfull effects of the same.

Take of the Rootes of Tormentil and white Diptamy, as much of the one as of the other, of Bole Armenus washt in Rose water, the quantitie of a great Chestnut; of orientall Pearles one dramme: of the sharings of Iuory one dramme and a halfe, beate all these into a sine powder, and incorporate them with conserue of Roses in a marble Morter, reserue this consection in a vessell of glasse well couered. Take hereof the quantitie of a great Nut in the Morning, and drinke a spoonefull of the Iuice of Mary-golds or Lemons with Sugar after it. The Gentleman that gaue me this, assured mée that hée had giuen it to many in the time of the great Plague in Venice, who though continually conuersant in the houses of those that were insected, received no insection or prejudice by them. A Remedie worthy the vse and noting.

An Opiate against the Plague, extracted partly out of GALEN, partly out of DIOSCORIDES, and others of excellent effect.

Take twentie common Nuttes, of dried Figges, to the number of 15. and of Rue and Scabious, of each twentie leaues: Of the rootes of both forts of Aristolochia, the round and long, of each halfe an ounce, of Tormentil, white Diptamy, Pimpernell, Bay Berries, Borage flowers, the Rinde of the roote of Capres, of each two drammes & a halse: of Galingale, Harts horne, Mace and Mirrhe, of eache two drammes: of Bole Armenus, Terra Sigillata, common Salt, of each two scruples, beat all these to fine pouder, and incorporate them with two pound of pure clarified Hony, and make an Opiate theros: wheros in the morning take the quantitie of a Nut, and drinke thereaster a litle white Rose Vinegre and Rose water, and you shall find this medicine very effectuall.

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A perfume for to aire the Chamber of him that is infected, correcting the venemous aire.

Take blacke Pitch, Rosin, white Frankincence, of each fixe ounces, of Mirrhe sources, of the wood of Aloes halfe a dramme, of Storax and Beniamin, of eache a dramme, of Iuniper berries, and the leaves of Rosemary, of each two drammes, make a grosse powder of these, and in a Chasingdish and coales cast of the same & persume the Chamber

A powder of great vertue against the Plague, which was sent by PHILIP King of Spaine, to CHARLES the ninth King of France, in the yeare 1564 when as almost the whole kingdome of France was insected with the Plague.

Take chosen and perfect Mirrhe, the wood of Aloes, Terra Sigillata, of Bole of Armenia prepared, of Mace, Cloues, and Saffron, of each an ounce, beat them to a fine powder, of which you may take a dramme in Rose water, or the iuice of Limons in sommer, and in winter with good wine. This powder was sent to the King and Quéenes Maiestie for a soueraine remedy. Valleriolain histhird booke of his Phisicall observations the first Enarration, setteth downe a composition to this effect, taken out of the best Authors in Phisicke, especially out of Galen, Paulus, Ægineta, Diascorides, and Auicen, according to this forme following.

Take of the best Bole of Armenia one ounce, of persect Cinamom halse an ounce, of the rootes of the hearbecalled in Latin and Gréeke *Pentaphillon*, or else Tormentil, of each halse an ounce, of the roote of Gentian thrée drammes, of the rootes of both the sorts of Aristolochia the round and long, of the rootes of Florentine Lillies, of each two drammes, of the rootes of Enula, Campana, thrée drammes, of the dried rinde of Oranges or Pomecytrons (which is farre better and more effectual)

fectual) thrée drammes, of Pomecytron féeds, or in stead therof Orange or Limon, of Tornep féede, and Sorrel féede, of each two drammes. Of Iuniper berries, Cloues, Mace, Nutmegs, Zedoary and Angelica, of each two drammes, of the leaues of Rosemary, Sage, Rew. Bittony, and Chama Pilis, of each a dramme, of Bay-berries, Saffron, Masticke, Frankinsence, the shauings of Iuory, orient Pearles, white, red, and yealow. Saunders, of each a dramme, of the flowers of red Rofes, of Violets, of water Lillies and Buglosse, of each two drammes: let all these be beaten to a fine powder and with clarified Hony, or the juice of Limons, make an Opiate thereof. The dose of the powder to those that are in health is a dramme for preferuation: and in those that are fick two drammes, with Scabious or Rose water in sommer, and with good wine in winter, and if a man desire to haue it in an Opiate, he may well take halfe an ounce.

#### A fourraine and excellent Remedie taken out of ALEXIS.

Ake Iuie berries of the oake in their full maturitie, (gathered if it be possible in such places as are Northward) dry them in the shadow, and afterwards kéepe them in a boxe or leather Sachell, and referue them for an especiall Remedy, and when you would make vse thereof, you shall give of this pouder to those that are infected to the value of a dram, as much as will couer a French Crowne, mixe this powder with good white wine, and let the Patient drinke thereof, and couer him wel in his bed, that he may fweat fo long as he may endure, and afterwards cause him to change his shirt, sheetes, and bed, if it be possible. And by experience it will profite, for proofe wherof the Author produceth maruellous effects of this medicine, especially of a Millanors being at Allep in Siria, who witnesseth that he tooke this medicine, and that sodainly the Carbuncle or Botch brake. And this was in the yeare I 5 2 3.

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The Almaines and Flemmings in the time of the Plague, vie this Remedie that enfueth.

Take one part of Aqua Vita of the best, thrée partes of Malmesie, or other pure wine, of Iuniper Berries halse a handfull, or of common Nuttes thrée or soure, these doo they stéepe in the abouesaid Liquor thrée houres, and afterwards eate them morning and euening. This Remedie in old folkes & in the winter time is not to be misliked: Treacle and Methridate, are excellent remedies in the Plague time, if you take a dramme in sommer time in Rose water, or Sorrell water, and in winter with good Wine. But those that take the same ought to abstaine from meate for the space of sixe houres after, and to suppe little or nothing at all the day before: for otherwise the saide medicines takes no effect.

See here the most foueraigne and exquisite remedies that may be found to preserve those that are in health, as well the rich as the poore in this contagious time, which interchangeably vpon all opportunities a man may vse. But aboue all things it is behoueful to kéepe a good diet & order euery waies, and to fée the body be foluble, for that it is one of the most principall points to preserve & continue the body in health. But amogst those things that are most necessary & requisit towards the continuance and preferuation of health, and auoydance of contagion, nothing is more to be respected then sobrietie and an orderly course of life: for continence is the mother & fostresse of all good disposition in mans body, by reason that by sobrietie the health is confirmed and continued in his estate; the humors are well tempered, and naturall heate fortified, the naturall passages of the body entertained in their due harmony, the operations of nature euery one in themselues well and duly accomplished: and by these reasons sobrietie is the foundation to warrantife the body from all euils: as contrariwife, intemperance is the fource and and originall of all mishap and fatall infirmitie. All which is confirmed by HYPOCRATES and GALEN.

GALEN, in the second booke Of the Aphorismes: Aphorisme, 17. and HIPOCRATES himselfe in the fixt of his Epidemies. where he faith, That the chiefest care that is to be had for to continue health, confisteth principally in this: to live soberly, to vse convenient exercise, and not to gorge a mans self with furfets. The like also is confirmed by GALEN and PLU-TARCH, in their writings and Bookes, De Sanitate Tuenda. wherein the error & folly of the common fort appeareth most manifestly, who dare in the time of infection and pestilence, to ouercharge themselues with wine, and fill their stomackes in the morning before they goe out of doores, thinking by this time to coniure the time, (according to their lewd discourse) and abate the euill vapour of the ayre, whereas in effect, they effect nothing but the contrarie. For wine being taken fafting, maketh the body more apt to conceive infection through the heate thereof, and the piercing qualitie and opening it, caufeth in the parts & vessels of the body, namely the vaines and arteries, making the by these meanes more capable to receive the euill influence of the ayre, if any raigne at that time. Let therefore all men be curious to observe this commendable sobriety, if they be desirous to auoyd the dangers of the Plague, by forbearing al diversities of meats, and surceasing to fil their stomackes with vnmeasurable repastes, and let them séede soberly, and no more then is needfull to fustaine life, observing a temperate exercise in pleasant and delightfull places. Let them leade their life in peace, and quiet of minde, in ioy, difport and honest pleasure, auoyding all perturbations of the spirit, and especially sadnesse, melancholy, wrath, feare, and fuspect, which are the most daungerous accedents that may encounter a man in such like times: as GALEN in his Booke, (Of the Art of Medecine) hath written, and of this kinde of temperate life, I wil make a particular discourse in the Chapter ensewing to the ende that euery one may understand what meanes he ought to observe, in the maintenance of his health by good diet and order.

 $E_3$  CHAP.

#### CHAP. VII.

A briefe Methode and rule of life, how to preserve the healthfull in the time of sicknesse.



HE Principall meanes to continue a man in health, confifteth in an orderly observation of diet, elections of meate, measure and opportunitie in receiving the same, and in the quantitie and qualitie thereof, (which shall be the argument of this present Chapter.) It is therefore especially to be considered and provided.

in this cause, that the body abound not in superfluities and excrements, which may yeelde matter and foode to putrifaction and contagion in humours, which may no better wayes bee performed, but by a good regiment in life. Men that are curious of their health, will take heede of all immoderate repletion of meates, and in suspected times diversitie of meates is to bee eschewed, leaste the stomacke should bee ouercharged thereby, by which meanes diversities of humours may be ingendred; but it behooueth a man to féede of one only dishe or two, that in qualitie and nourishment may be conformable to his nature. He ought likewise to beware in these times of fuch meats as may eafily putrifie in the stomack, such as yéeld but groffe nourishment, and bréed oppilation and obstruction that heate the blood and humours, and make them vicious and sharpe. Of this fort are falt meates, Porke, Béefe, Scalions, Colewortes, Garlike, Onions, Spice, Mustard, old Chéese, such Fish as are caught in standing Pooles and Marshes: strong, hote, hie and troubled wines. Such meates as are convenient, are of delicate flesh and easily digested, as Capon, Chickens, yong Pullets, the broth whereof doth rectifie and temper the humours of the body, as MESUE testifieth. Also the flesh of Veale, Kid, or yong Mutton are allowed, and the birds of the field, fuch as are Partridges, yong Pigeons, Turtells and fuch like are to be admitted. And in the broth of fuch like things, you ought to feeth Sorrel, Purslane, Borage, and Marigoldes, which according to Alexander Benedictus,

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in his Treatise of the Plague, is an excellent medecine. The iuice of Sorrell likewise and sowre Grapes are allowed, and Oranges, and Limons with Sugar are not amisse, in the juice whereof you may dip your meat or bread at your meales, and fuch like. Rose vineger in this time is commended. As for all bakt meats (as Pasties or such like are forbidden,) both for the gluttonous fubstance that is in them, as for that they engender obstructions. Fresh and reare Eegges sod in water are of good nourishment. Sea fish, as the Soale, the Mullet, Gurnard and fuch like may be admitted, yet ought they not too oftentimes bée vsed by reason they bréed humidite and waterish blood. Amidst the sowrer fruite, the Proyne, Straberries, and muscadine Peare are to be eaten, so they be taken in a little quantitie, as for al other fruit they may wel be omitted, because they fill the vaines with watrish blood, and such as easily corrupteth, except the Raifon which is very good. In vie of wine, Claret and white (not fuming nor ouer hye coloured, but tempered with good water) are very fit to be drunke at meales and nootherwise. For exercise, it ought to be couenient and temperate accustomed in the morning in places delightfull and pleafant, in the shade in Summer-time: in Winter-time in the Sunne. Touching apparell, each one ought to vse decencie and comelinesse therein, and oftentimes to shift both woollen and linnen, especially in Summer, in which time if those that are of ability shift once a day it is not amisse. Care likewise is to be had, that men heat not their blood by violent trauell, but toyle a couenient rest after their repasts. It is behooueful likewife (as hath been faid) to keepe the body foluble, so as once a day or twife in 21. houres, either by the benefite of nature or the vse of the pilles aboue mentioned the belly may be loofned, & the body no wayes fuffered to be bound. Especially in those times al vse of women is forbidden. For there is not any thing during this contagious season more forcible to enséeble nature, then fuch vnbridled defires which stirre and distemper the humors and dispose the body to receive infection. Briefly, to live in repose of spirit, in al ioy, pleasure, sport & contentation amongst a mans

a mans friendes, comforteth heart and vitall spirits, and is in this time more requisite then any other things.

This is the order and maner which euery one ought to obferue, in his manner of life in these suspected times, with this
finall Prouiso, that the houses be kept cleane and well ayred,
and be perfumed with water and vinegar in Summer time,
and in winter time with perfumes, of Iuniper, Rosemarie,
Storax, Beniamin, and such like. That the windowes thereof be kept open to the East, towards the shining Sunne
and the Northren winde, shutting out all
Southerly windes, and such as blow
from contagious places.

CHAP.

The order and policy that ought to be held in a City, during the plague time, and wherin the Lord Mayor and Sherifs, and fuch as vuder them have care of the infected, ought to shew their diligence in the maintenance and order of their cittizens.

## Chap. VIII.

S order conducted by good aduice and counfaile, is in Aall things, that concerne the administration of a Commonweale most necessary, so in this cause, (which is one of the most vrgent) order, policy and serious diligence, is not onely profitable, but also necessary; because the sicknes of the plague & contagion inuading a city, is the totall ruine of the same by reason of the danger and spoile of the cittizens, as we reade in THUCIDIDES of the great plague in Greece, which for the most part rauished the inhabitants of the same, and in TITUS LIUIUS, of divers horrible pestilences that happened in Rome, which by their greatnesse and cruelty made that mother Citty almost desolate and destitute of the better part of the cittizens thereof, bringing with it both famine and fatal indigence. For which caufe fuch as are in authoritie in Citties, as Mayors, Sherifes, and those that have the charge to overfée the sicke, ought aboue all things to procure that their Citty remaine in health, to the end that their cittizens remaining in fecurity, may communicate the one with the other by traffike and following their businesse, whereby there redoundeth a common profite and vtilitie to all: whereas on the contrary fide (their City being infected by a popular and pernicious disease,) their traffike ceaseth, and that which is most dangerous and important of all, the life and health of all men is brought in danger. Now to withstand this inconuenience with prudence and forefight, it behooueth the Magistrates, first of all diligently to examine what places, ei-

what sicknes they be seazd with, & whether it be dagerous or no. For which cause it is requisite to appoint certaine discréet and skilsul men in euery quarter and parish within the citty, who may have the charge to take particular notice of euery housholder, in what estate their family is, or rather to visite them themselues, and if they finde any ficke in these houses, to make a true report vnto those that have the charge and overlooking the ficke, to the end they may cause them to be visited by expert Phisitians, who may informe whether the disease be infectious or no, to the end they may be attended and cured according as their disease requireth. And for that in all suspected citties, it is a common custome for the Magistrate to shut vp those that are surprised with the sickenesse, or to send them to the hospitalls or pesthouse, for seare lest by conversing with the healthy they should spred the contagion by breathing on them and touching them: because, as GALEN faith, it is dangerous to conuerfe with them, and God himselfe also giueth an expresse commandement in Leuiticus chap. 13. and Numb. chap. 5. where speaking of the leapers, hee commandeth that they should be seperated from the host and company of the healthy. Me thinkes it is very necesfary at this time to speake somewhat hereof, and to examine euery circumstance, to the end that it may be knowne what is to be done in this case. Now the truth is, that our duty commandeth vs to seperate such as are ficke from the whole, for feare lest they should be infected with their disease, neuerthelesse in this case we ought not to vse fuch seperation before it be truely knowne to be that disease, and that the sickenesse is of the quality, that it deserve shutting vp.

For in truth it is a great amazement, and no lesse horror to seperate the Child from the Father and Mother; the Husband from his Wise; the Wise from her Husband; and the Consederate and Friend from his Adherent and Friend: and to speake my conscience in this matter, this course

course ought not to be kept, before that by the iudgement of a learned Phisition the sickenesse bee resolued on: And when it shalbe found it is infectious, yet it is very néedefull to vse humanitie towards such as are seazed. And if their parents or friends have the meanes to fuccour them, and that fréely, and with a good heart, they are willing to doe the same, those that have the charge to carry them to the Pest-house, ought to suffer them to vse that office of charitie towards their ficke, yet with this condition, that they kéepe them apart, and fuffer them not to frequent and converse with such as are in health. For, to speake the truth, one of the chiefest occasions of the death of such sicke folkes (besides the danger of their disease) is the fright and feare they conceive when they fee themselves voyde of all fuccour, and as it were rauished out of the hands of their parents and friends, and committed to the trust of strangers, who very often are but flenderly and coldly inclined to their good, wanting both feruice and fuccour. And therfore in this cause men ought to procéed very discréetly and modeftly. And in regard of the time wherein the suspected and ficke, or rather those who frequented and served them. there ought fome rule and moderation to be held. For wheras by ancient custome and observation they are wont to have the prefixed terme of fortie dayes given them, yet ought not this terme, equally and rigorously be observed in all.

To those that are sicke of the plague this limitation of time ought to be prefixed and furthered for more assurance; besides the forty dayes, they ought ouer and aboue remaine inclosed twenty dayes, which are in all sixty, before they be suffred to returne to their houses, or frequent the company of their fellow Citizens. Before which time they that are insected, after their recourry ought to change the place where they have been sicke: and to take the ayre in a more healthful place, farre distant from insection, and change their garments, and put off their olde, or rather F 3 burne

burne them, for feare they should infect those that might happen to put them on. For in truth, the keeping of fuch things is very dangerous, and whereas after the plague is ceased, it oftentimes without any manifest occasion beginneth anew, it oftentimes procéedeth from such like accidents: In preuention whereof the Magistrate ought to haue no little care and diligence. Heeretofore haue wee fet down what terme should be prefixed to the sicke; it now likewise concerneth vs to prescribe a time and terme to those that have had the keeping of them, for both publike and private fecuritie, wherein in my judgement (which I fubmit to those of more reuerend authoritie) wee ought to observe other rules following. If the ficke be dead in his house, and hath continued all the time of his sickenesse in that place, and his parents and friends cohabitants with him, haue continualy affifted him and ministred vnto him, they ought to remaine inclosed the saide terme of fortie daies, or else transport themselues to their country houses, if they have any, or to live apart & seperated from others in their garden houses, and not to frequent amongst the people, during that time. If the ficke hath remained in his house but two or three dayes, and hath had but small accesse vnto him, and the assistants that were with him, be men of discretion, knowing wel how to defend and preferue themselues by good remedies and dyet, being men of respect & marke, they ought not to be shut vp so long time; but it shal suffice in this case to keep them close some twenty or foure and twentie dayes, or fomewhat longer. For in that space by naturall reason, the venome ought to have wrought his worst, if any of the assistants hath beene seazed therewith: Likewise, if they have beene well purged, and have taken remedies to preserve themselnes in that time. For in truth, if a vapour or contagion be in the body, it cannot fo long time remaine inclosed, but that in fortie dayes space it will shew it selfe. And if in the space of xxi. dayes it discouereth not it selfe (as nature molested

with any vehement sickenesse or contagious infirmitie is accustomed to fulfill and execute his forces and expulsion to drive out the same (as GALEN declareth in his booke de diebus Cicitis) it will hardly shew it selfe in any time after the xxi. day, for that the venom hath already lost his force, and nature maketh no more account to expel the fame, but euaporeth it insensibly without any hurt, if there hath not fome new occasion beene offered that causeth such an accident, as it oftentimes happeneth. If any one vnwittingly hapneth to visit one that is sicke in his house, and that but once or twice, we ought not to prefixe him that terme, but to suffer him to kéepe himselse close some sourtéene dayes or more, prouided that hée observe a good diet: And to speake my absolute opinion what ought to be done in this case of keeping the sicke and their assistants inclosed in the plague time, it is necessary to resolue vpon the effects and accidents, which apparantly happen in the faide houses, and according to the rule observed by those that are shutte vp, as also according to their qualitie and condition, and especially, wée ought to haue regard, and rely on the judgement of a faithfull aud learned Phisition, who according to his Art, and the effects that he shal discouer in those that are inclosed, may veelde an assured judgement of the matter, to whom we ought to give credit, as to him that is the fittest and truest iudge in such a matter. For in truth this custome hath béene but newly brought in, and was neuer heard of in the ancient and autentike writings, eyther of Gréek, Arabian, or Latin phisitions, but only by some late Practitioners as GUAINERIUS & some other which GUAINE-RIUS in his Treatise of the Plague, Chap. 3. de tertia differentia hath fet downe this terme of forty daies, fpeaking of the terme wherein a man ought to returne into the house of him that is infected. And in his opinion (which is not answerable to truth) he prefixeth three moneths. For if the infected house shalbe cleanfed from all infection, and perfumed and ayred by those that have the charge, a man may returne into it after forty dayes, prouided, there remaine

nothing in the faide house that is infected or contagious, as the garments, shéets, beds, couerlets, or such like of the diseased. For such things as these keep the infection inclosed in them long time, especially fetherbeds, as ALEXANDER BE-NEDICTUS testifieth in his booke of the Plague, where he maketh mention of a featherbed of one that was ficke of the plague in Venice, which kept the venome seauen yeares, & the first yt slept upon the same at the end of the same terme were fodainly furprifed with the plague, as he reciteth in the third Chapter of his Booke. Loe héere, what I haue thought requisite to be spoken touching the sayd terme: neuerthelesse I submit my judgement to those that are more learned, to whose mature resolution I shal subscribe when with better & more substantial reasons they shall reprooue me. Which purpose of mine, euery true louer of learning ought to follow, as for that I have faid it is but onely my opinion, fet downe to aduife the ignorant, and to be cenfured by the learned. The gouernors also ought to be carefull of those, whom in this fort, and for this cause they haue shut vp or sent vnto their Pest-house, foreséeing that they want nothing of that which appertaineth to their health. And if those that are sicke be poore and indigent. let them be supplied by the charity and liberality of the citty. And if they be rich and by reason of insection shut vp. they ought to be supplied with al things necessa-

ry till fuch time, as being at liberty they
may make recompence for that
they haue received.

(1)

CHAP.

## Chap. IX.

Of the building of an Hospitall for the Plague.

Hat which is most necessary in great Citties, is to haue a certaine selected place, whither they may conuey the ficke men in time of the plague, when God infiicteth sickenesse vpon them. And therefore it concerneth a weale publike before necessitie happen, to prouide a house to this purpose answerable to the charitable intet of those good men, who have already contributed to the same. The forme wherof, fince as yet I perceive it vnfinished, should (in my opinion) be after this manner: It ought to be scituate, (as already it is begunne) without the Citty in a feperate and vnfrequented place, and not so néere the high wayes or walkes of the Citizens as it is, for feare left the Passengers should be infected. It ought also to be builded very amply and largely, that it may be able to receive the number of the ficke, the aspect thereof ought to be between the orient equinoctiall and the north, to the intent that the heate of the midday warme it not too much, and that in fummer it may have competent fresh ayre: which it will have if it be thus builded: for it highly concerneth that fuch a house should receive the northerne winde, for that it is the most dry, and healthfull, and such a winde as purgeth and driueth away all euill vapors and infection, because the ayre thereof is colde and drie, which consumeth the superfluities of the body, as GALEN and HIPPOCRATES testifie in the third booke of the Aphorismes, and HIPPO-CRATES himselfe in divers places witnesseth. The like also doth Auicen auerre at large, where hée speaketh of the north winde, to which he attributeth this property, to correct all pestilentiall and corrupted ayre. And therefore it is necessary that the aspect thereof should be after this maner: It ought also to be more long than large, to the in-

tent the vpper story may containe eight and twenty or thirty chambers aboue, and as many beneathe. For in regarde of the multitude of the ficke that are likely to bee brought thither, there ought to be many lodgings, and so many, if not more. These Chambers ought to be seperated the one from the other, and yet adioyne one an other after the manner of the Dortuaries in Religions houses. Each of these ought to have a chimney, and be so disposed. that they may receive lights from the East and the North. In each of these chambers there ought to be two beds, that the ficke may change from the one to the other vpon oportunitie. The scituation and place of the Hospitall ought to be in a pure aire, and in no place that abutteth on donghils: it ought likewise to have many springs derived into the same, that the ministers that attend the same, may the better cleanse their cloathes and houses: The Chambers of the Philition, Surgeon, and Minister appoynted to attend the ficke, ought to be builded apart from the fickmens lodgings: and likewife the Apothecarie, who must have his shop furnished apart with all necessaries at the Cities charge, which custome in all well policied Citties is obferued. It behooveth also that all the doores of the Chambers open into some Gallery, wherein the sicke may take ayre for their recreation, and beate their cloathes and bedding, when néede requireth: fome fifty foote aparte from that Hospitall, an other body of building should be made. wherein they that are recouered may make their probations. It is also requisite that a Chapell be builded somewhat seperated from the body, & after such a manner, that the diseased may heare their Preacher, and assist him in his deuotions. This is the order I thought meete to aduise in the building of a Pest-house, which by the particular liberality and faithfull performance of the deceafeds will, may be builded and furnished. Towards the finishing whereof, all they that have the zeale of our Lorde in their heartes, and that have the means to distribute their goodes

goodes to the poore, ought to be diligent and charitable, to the end they may receive the rewarde which is promifed vnto them, whereas Christ saith, Come vnto me you bleffed of my Father, because that being sicke you have visited mee, and being hungry you have given mee meate, I was a stranger and you received me; Possesse the kingdom which is prepared for you from the beginning of the world. This is a marvelous rewarde for a little pelse and worldly pleasure bestowed on their neighbour, to obtaine the eternall glory of heaven, which is a treasure of incomparable selicitie. Thus much as concerning this matter.

## Chap. X.

Of the manner how to gouerne and heale such as are sicke of the plague, as well in diet, chamber beds, as in sit remedies, both for their botches and carbuncles.

S foone as the ficknes hath feazed any patient (which Aby the proper fignes & accidents is presently known) as a burning feuer outwardly of litle appearance, but gentle and easie, but inwardly malignant, full of anguish and very tedious to the ficke; disquiet of the bodie, passions of the hart, vomit, foundings, extreame thirst, paine and lassitude through the whole body, with appearance of fpots or markes, or fwellings vnder the arme pits, or in the groine or vnder the eares, or in any part of the body, then is it euident that the perfon so affected is infected with the plague, by reasons of such signes or accidents (especially if he that is furprifed, hath couerfed with any, or in any place that hath been infected.) By these signes and accidents wee may easily know the nature of that sickenesse, as AUICEN and RASIS do testifie: otherwise the sayd sicknesse is verie often times fo fraudulent and deceiuable, that for the most part it deceiueth the patient and the Phisition, as AUICEN after G 2

after GALEN doth testifie. For divers of those that are infected, supposing themselves to be free fro the plague, make no account thereof in the beginning, nay, during the first and fecond dayes, they onely fuffer a gentle feuer without any other appearance, so that nature desisteth not to performe hir functions, being as yet vnaffailed by the venime. For which cause the patient will have a good pulse, and healthful vrine, almost as perfect as when they were in health, when as fodainly they are féene to die without any manifest occasion, which bréedes doubt and trouble in the Philition, as GALEN and AUICEN do testifie. For this cause men ought not to maruell though the Phisitions in this case are pusseld and doubtful, since this sicknes in his nature, is fo doubtfull, fraudulent, and deceiuable. This notwithstanding, whenas with the feuer, the tokens, tumor, or carbuncle do appeare, there is no cause of suspition or doubt of the difease. Then ought they readily to withstand the same by a fit and convenient diet, and by exquisit and proper medicines fodainly and exquisitely ordained; for a fickenes of that nature admits no delay without certaine danger of death. And therefore HIPOCRATES faith that it is expedient in fuch fickenesses to minister evacuations and other meanes the very fame day: Now for that it is one of the principall intentions of a Phisition, in this case, to correct the aire, and prohibite the venime, that it may haue no operation in the body, we will beginne with the fame, and so consequently discourse vpon the rest.

#### The preparation of a Chamber.

I Irst therefore, men ought to make choice of a chamber for the patient, that is wel aired, if it be possible, having the windowes towards the North or East. And if it be in summer time, it is good to keep those windows that regard the North opened, to the end that the ayre of the chamber

may be purified and cleanfed. Care likewise must be had to have the Chamber cleanfed twoo or three times a day and that the floore be sprinckled, & the wals bedewed with good Rose-vineger, mixed with common-water, or with Rose-water, if the patient be rich. The said chamber likewife must be strewed with odoriferous flowres and sweete fmelling hearbs, namely in Summer time, with rofes, violets and pinkes, with the leaves of willow and the vine. It is good also to have quinces & citrons to smell to, to the end that the ayre may be more odoriferous. Neyther is it amisse at what time soeuer it be, to make a light fire in the Chamber in Summer time, for it purgeth the infected ayre very much. And if it be in Winter, it is not amisse to make a great fire in the Chamber of Rosemary, bayes, Iuniper, and fuch like, perfuming the Roome with Beniamin, Storax, Frankinscence, Cloues, Iuniper-berries, or fuch like. And if the patient be of abilitie, fo as he may change chambers, it shal not be amisse to do it oftentimes, fo as it be prepared, as we have aduised.

The bed of the patient ought to be large, cleane, and perfumed with good odors according to the season of the yeare, as is aforesaide. He ought also oftentimes to change his shéets and his shirt if he haue meanes twise or at leastwife once in the day: Round about his bed if it be fummer time, and on the top of his couerlets you shal strew floures and odoriferous fruit and boughs, and the ficke party shall haue by him diuerfe orenges, quinces, limons, or citrons to smell to: And if he be rich, he shall cause certaine sheets to be stéeped in vineger and water, and hung round about his bed, not onely to refresh the place, but to repulse the euill vapour of the chamber: He shall likewise oftentimes wash his hands, his pulses, and his face and forhead with this mixture. Take of white rofe vineger foure ounces, or halfe a pinte of rose water, a pinte of good malmsey, claret, or white wine foure ounces, of the powlder of zodoarie. cloues, dried roses, and muske, of each two graines, let al G 3

these be beaten and mixed together, and let him rubbe his nose, his eares, handes and sace therewith, for it will comforte and quicken the heart and vitall spirites, and driue away all euill vapours: Lo here the preparation of the chamber and bed of him that is diseased and sick of the plague. Hereaster insueth the maner of his diet.

## Chap. XI.

#### The Diet of him that is strucken with the Plague,

D Ecause in this sickenesse the appetite is dejected, and Dthe vertue of the stomacke and all other members is much enséebled, it behooueth those that are sicke, to enforce themselues to eate, to the end they may resist the sickenes, and strengthen nature, as AUICENE commaundeth, where he faieth, that they who manfully enforce themselues in this disease, and eate couragiously, are they who escape. The Diet therefore of the patient ought to be in quantitie moderate, taken by little and little, and often, and in qualitie substantiall and nourishing, and tempered with such things as resist venome. Let his meate be of good nourishment, of easie digestion, and pleasant to the taste, as shall be hereaster declared. His meate shall be caponets, chickins, and pullets, yong kidde, veale and mutton, partridge, plouer, turtle, sefant, and quaile, and the pottage made of them very nourifhing, shall be altered with forrell, lettuce, borage, pimpernell, and the leaves of mariegoldes, for in this fickenesse they have great vertue, as A-LEXANDER BENEDICTUS testifieth in his 23. chap. de peste, yet must you not mixe them all together, but it shall suffice to vse one or other: and in the saide broathes it shall not bee amisso to mixe some little quantitie of the iuyce of limons, orenges, or fowre grapes in their feafons:

The

The bread and meate which they eate, should be taken with the Iuyce of lemmons, citrons, oringes, pomegranats, rose vineger, veriuyce, the Iuyce of sorrel vsing one or the other at seuerall repasts: And if sharpenesse be displeasant to his stomacke, you may vse a little of the Iuice of mintes with suger and alittle sinimon: Barly, creame, Almond milke, and panatels, are sit meates in this cause, as also fresh and new egges poched in water, and taken with the Iuice of sorrel and alittle suger.

And among other restoratives our ordinary caudles of white wine, role water, yelks of Egs, fugar and cinamon is much commended. A coulis also is of very good nourishment, whenas the fick man cannot eate, for then must we restore him with cordiall & strong broths. His drink shall be good white or claret wine, fuch as fumes not, but is wel qualified with pure fountaine water, for by reason of the weaknes of the vertue in this cruell sicknes, & to resist the operation of the venome, it is not necessary to take from them the vse of wine except the fick be very fanguin, yong, ful, and of an able body. In which case it shalbe better to forbid than to licence them to vse it. Betweene meales they may drink barly water, in which they may steep and infuse some leaves of forrel, and with their barly water, they may mix firrop of limons, firrop of fowre grapes, firrop of the Iuice of Citrons, firrop Alexandrine, or firrop of violets. And if the patient wil not drinke barly water, let him drinke fountaine water, or raine water boiled and mixed with the firrops aforefaide. The patient likewise may in this feuer drinke water very fréely, and his fill, to the intent he may extinguish the inward heate of the pestilent feuer, and not by little and little, but fréely, as PAULUS ÆGINETA and AUICEN thinke necessary in this disposition. For which cause let this serue, both to aduise the sicke & his kéeper to alow drinke fréely, & the vse of water, after which let the patient be wel couered to prouoke fweate, which is one of the best euacuations that profiteth in this sicknes.

## Chap. XII.

Rules as touching bloud-letting, the potions and Euacuations which are necessary for him that is sicke of the plague.

S soone as the sicke man by the signes aforesaid féels A S loone as the licke man by the light seeke out for himselfe strooken, he ought very speedily seeke out for fome remedy for this sickenesse, neither leasure nor delay without danger of death, by reason of the malignitie thereof opposed against mans life: wherefore we ought with all diligent care to withstand the same, and prohibit the venime, and breake the forces thereof, lest it woorke the vtter ruine of our bodies. As foone therefore as any one féeleth himselfe seazed, give him this potion. Take of the iuice of marigolds the quantity of two or three ounces, giue it the patient to drinke, with a little white wine or forrel-water, and couer him wel, that he may sweat. This Iuice maketh a man frée and affured from the venime, as testifieth ALEXANDER BENEDICTUS in his treatise of the plague, and it is a most tryed and notable secret. And if he sweat after he hath taken the same, hée shall be assured by the grace of God of perfect health In stead of the said hearbe you may take the iuice of veruine in like quantity, or the Iuice of the hearbe called Scabious, which hath great force and efficacy in this case, give two ounces of the faid Iuice with white Wine, Rose-water, or Sorrel-watər, and you shall sée a wonderfull effect. But these remedies ought to be given fodainly. For if the ficke man dally a day or two before he complaine, they have no effect or force.

#### Of Blood-letting.

As some as the sicke séeleth himselse strucken, if he be sanguine, youg, and full, you ought to let him bloud by

by those rules that ensue hereafter. If the signe or tumor appeare not as yet, you ought to let him bloud in the Mediana of the right arme rather than of the left, to prouide lest the venime haue recourse to the hart, and to take blood according to the repletion and vertue of the patient. Or to worke more furely, wée may take the veine in the foote called Saphena, to divert the venime from the noble parts. or insteed of letting bloud apply cupping-glasses with scarification on his shoulders and buttocks. From the strong, able, and well complexioned, you may take fome fixe ounces of bloud, or at the least three or foure: but for such as are weake, they must not be dealt with. And note, that in this fickenesse, we ought not to be busie in taking bloud although bloud-letting be necessarie, because bloud is the treasury of life, whose affistance nature néedeth to combate with the venime. As also for that by much letting bloud mens forces are weakened, and the venime worketh with more aduantage, as shalbe hereafter declared.

And whenas the patient is letten bloud, wee ought to cause him kéepe in his mouth either a little péece of an orenge or a lemmon, or a cloue or fome cinnamon, or elfe a little rose vineger, and rose water mixed together, to comfort his heart and vitall spirites. But if the markes or botch do appeare, the blood is to be drawne on that fide of the body on which the tumor sheweth it selfe, namely, if the swelling beginneth to shew behinde the right eare. drawe blood in the Cephalica of the right arme, and so of the left. If the figne appéere vnder the arme pits, you shal cut the median of the same side, namely on the right arm, if the impostume be vnder the right armehole, and that on the left: likewise when the impostume sheweth it felse vnder the left arme hole. But in trueth the furest way is rather, in this case, to open the veines of the seete then of the armes, to the end you may draw the venime farthest off: if the signe appéere vnder the groyne, strike the Saphena on the same side, or rather the inward veine of the ham,

if it may be found, the like ought also to be done in the carbuncle when it appéereth, yet ought not the bloodletting be redoubled, but onely vsed on that fide where the carbuncle appéereth. But note in this case of bloodletting, that it ought to be done before the patient hath remained infected foure and twenty houres, for after the terme is past, blood letting is both hurtfull and pernicious, because that by the same the contagion is inwardly drawne into the body and heart. Whence it happeneth, that the most part of those that are let blood doe die, as by HIEROME FRA-CASTORIUS an excellent and noted Phisitian is fufficiently testified in his treatise of the Plague, the third Booke and fift chapter, who testifieth that all they, who in the pestilent yéeres of 1505. and 1528. were let blood, died all of them by the reason aforesaide, because that where the interior séede of the venime is scattered and mixed with the blood and humors of the body (which is done in two daies space or thereabout after a man féeleth himselse insected) letting blood is greatly harmefull, because it causeth agitation of the blood, and augmenteth by this means the putrifaction, and by such agitation and motion the contagion doth more inwardly mixe it selfe with the humors, and maketh them, of pure and fincere, corrupt and infected: after no other maner than whenas stincking mud is mooued, it venteth out the more, and maketh the aire infected and stincking, as is séene by experience, or whenas a man shaketh or shoggeth a vessel full of falt or bitter water, the water becommeth more bitter and falt than if it had been fuffered to be fettled, without mooning it: For every matter that is mooued, is worse then that which remaineth in quiet, as testifieth GALEN in his fift booke de Symptomatum caufis. And by these reasons the said FRACASTORIUS and FER-NELIUS likewise, men both of them excellently learned, are of opinion, that blood is not to be let in this case, to whose iudgements I subscribe. And for mine owne part, and in trueth I finde it more expedient, instéede of letting blood,

to vse cupping glasses with scarrification, for after the second day is past, phlebotomy is to be omitted. Sée héere our instruction as touching blood-letting.

# Of Purging.

S touching purgation, it ought to be administred in As touching purgation, it ought to be defined by the beginning, but rather with gentle and pleasing medicines than violent, which doe weaken and force Nature, and with them we ought to mixe fome powlder, as the powlder of the electuary Theriacal of GUIDON, or the powlder of Bole Armenus, with Iuniper berries: or for the rich, with Terra figillata, or treacle, or good mithridate. If then the patient be poore, thou must give him halfe an ounce of the electuary of the iuyce of roses, or asmuch of Diaprunis folutiue, or an ounce of Diacatholicon, if hee be cholerike. And if he be phlegmatike, thrée drachmes of Diacarthamum, or Electuary de Citro folutiue. And if he be melancholike, the confection Hamech dissolved in water of scabious, or forrel, or buglosse, an ounce of sirop of limons, or a drachme of good treacle, or the powlder of bole Armenus prepared, or the séedes of Citron or Iuniper berries. The richer fort ought to be purged with manna Rubarbe, firrop of roles folutive without scammony with Casha and Mirabolans, and if néede require, you may mixe a little dose of the electuary of the iuyce of roses, or Diaprunis solutiue in those that are cholerike, as in the phlegmatike, a litle Diaphenicon: or in the melancholike alitle of confection Hamech, mixing with the faide potions for the rich, halfe an ounce, or a drachme of Terra figillata, or of the powlder of Diamargariton, or of the powlder Theriacal of Guidon, with the abouenamed waters, and the sirrope of limons, or the iuyce of citrons. And if they take more contentment to be purged by pils, they may vie the common pils of RUFUS, made of aloes, mirrhe and faffron, adding H 2 there-

thereunto a little Rubarbe: for the rich, Agaric, with a little Terra sigillata, or Bole Armenus prepared. The poore may vse pilles Aggregatiue, or Aurea, or Cochia, to the quantitie of a drachme or foure scruples, and when their medicine hath wrought his operation, they may take half a porrenger of the broath of a chickin, and make a light meale: And during the working of their medicine, they may alwayes holde in their handes to smel to roses, orenges, limons, marioram, rosemary, and such like, and may oftentimes wash their hands and wet their nostrilles in rose water mixed with vineger and the powlder of cloues or Angelica or Zedoary as hath beene before times declared: Sée héere the methode in purgation.

#### Potions against the Plague.

ND to accomplish this chapter, it remaineth to set Adowne certaine necessary potions to minister to the ficke that may refift the venime, which during the time of their sickenesse, ought very oftentimes to be ministred vnto them, vntill fuch time as nature ouercommeth the force of the infection, being affifted by the vertue of naturall heate, and by cordiall Antidotes, that is to fay, by medicines, that are altogether contrarie to the venime of the plague: (which the Arabians in their tongue are accustomed to call Bezoatici, and the Latines Antidotes.) Euerie morning and euening therefore, and if néed be, at midday or midnight (if the accidents be violent) you may cause the patient to drinke these potions following. If he be poore, take Iuniper-berries, and Bole Armenus, of each a drachme, powlder them wel and mixe them with scabious, bugloffe, or forrel water, and one ounce of firop of limons cause him to take it evening and morning, every day, or else take the powlder of the Electuary of GUIDO, give him a drachme after the fame manner: you may also vse

with good effect the poulder of betony, dried to the quantity of a drachme or 4 fcruples, taking it in fummer time with rose water, and in winter in good white wine, and it worketh wonderful effects, if the patient kéepe himselse well couered, and sweate therevpon, for it causeth the venime to euaporate by sweat. Treacle and Mythridate also are so ueraine medicines to this effect being taken to the quantitie of a drachme with rose water in summer, or succorie or sorrel water, and in winter with good white or claret wine. For the rich, let this powlder be dispensed.

Take the rootes of tormentil, the roote of Diptamus Creticus, if it be possible, the roots of Angelica Zedoari and Gentian of each a drachme, of the seedes of citrons and sorrel two drachmes, of true Bole Armenus prepared twoo drachmes, of Terra figillata three drachmes, of pearles two drachmes, of red corall foure scruples, of the rinde of the citron or Oringe dryed a drachme, beate all thefe to a fine powlder, of which you may give the patient in the waters aboue named, the weight of a drachme, or a drachme and a halfe. If you will make an opiate thereof, you may confect the powlder with conferue of roles, or buglosse, or sirrop of limons, and make an opiate, of which you may give the patient halfe an ounce at a time. This poulder is of most excellent vertue and great effect, if it be wel dispenced, which amongst all other medicines is most appropriate, as by the vertue of the ingredients, the expert and learned Phisitian, may easily coniecture. These are the remedies which in potions are most assured and are both experimented and allowed (laying afide the superfitious and vaine opinions, of the vnicornes horne, of which the common fort make fo great reckoning.) For in truth it is a méere folly to beléeue that the pieces of horne, which divers men beare about them, is the horne of that beast which the Gréekes called Monoceros, and the latins Vnicornu, (as the simple forte, vnicornes horne) for it is a beast so rare to be séene, and in places so strange, that H 3 scarce-

scarfely ALEXANDER the great could recouer one to his great chargeand expence, (as PLINIE, ÆLIAN and PHILOSTRATUS testifie) neither may it be taken aliue, for that it liueth in places defart and folitary in the extreamest parts of India and the East. But leaving these things apart, I say that we ought to trust to perfect tried & experienced medicines, fuch as are those, which heretofore I have faithfully set downe for the common good, and the loue I beare vnto my neighbours. In profecution of which matter, I fay by the authoritie of GALEN Lib. 9. de simpl. fac. cap. 14. V.T. that Bole Armenus is by him fingularly commended amongst all other simples for the plague: For in that great plague which in his time was in Greece, all those that drunke Bole Armenus were fodainely healed, as the faid GALEN testifieth, who aduiseth vs to take it with good white wine, fomewhat qualified and mixed with water, the quantitie ought to be some two drachmes: And here you are to note that in those who are already taken with the plague, it behooueth to give them a greater dose of your Antidotes, then those whom you intend to preserve. For in the venime of the plague is already inclosed in their bodies, it is necessary that the medicine should be more forcible to ouercome and subdue the same, then before that it seazeth the body. And therefore if to the healthy you will ordaine a drachme to preserve him, you ought to give eare to those that are ficke. And this may ferue for an advertisement to the common forte, how they should gouerne their sicke in time of visitation.

This water that enseweth, is likewise of great vertue, and allowed by many experiences.

Take two pound of the iuyce of limons, of rose vineger, as much of *Bole Armenus* prepared two ounces, of the dried rinde of orenges one ounce, infuse them a day natu-

naturall, or xxiiii. houres in the faide vineger, and afterwardes distill them in Balneo Maria, give of this water foure ounces with firrope of limons, or firrope of fowre grapes, for it is an excellent medicine, as FRACASTO-RIUS in his third Booke de morbis Contagiosis, chap. 7. whose name I héere set downe, to the end I may no waies seeme to defraude any one of the praise due vnto them, or challenge to my felfe other mens inuentions. Hitherto haue we sufficiently spoken of those medicines which are to bee taken inwardly, it remaineth that we speake of those that are to be applied outwardly. But before that I intreate of them, I will describe in this place a confection or restoratiue to be ministred vnto him that is infected with the plague. Take conferue of rofes, conferue of water lillies, conserves of fowre grapes, and buglosse, of each an ounce, of pouldered pearles one drachme, of Bole Armenus prepared foure scruples, of fine suger as much as sufficeth, reduce all these into the forme of a Conduite, with leaves of golde for the rich. As for the poore, it shall suffice to give them the foresaide conferues, with a little of the poulder of Bole Armenus, or Triasantali, or the séeds of sowre grapes, or citrons, or the barke thereof. It is good also to give them oft times a tablet of lofenge of Diamargariton, when they have the fainting of the heart, with a little bugloffe water, or white wine: and if they fall into foundings, giue them confection Alchermes after the same maner: for it is a miraculous medcine in strengthening the heart, and reuiuing the spirites. And in this case it is good to restore them with good broaths, wine caudles, and egges, as wée haue héeretofore aduised. Manus Christi perlata also is good in this case, and pleasant to the eater, which you may giue in brothes, in buglosse water, or in the forme of a tablet. To comfort the heart outwardly, vse this Epitheme that followeth. For the rich take rose water, forrell water, bugloffe, and balme water, of each foure ounces, of good white wine or malmfey three ounces, of the powlder

of Diamargariton, and de Gemmis, of each one drachme, of powlder of fearlet which we call vermilion, of cloues, of each halfe a drachme, of powlder of zedoary and Bole Armenus, of ech a scruple, of the trochisques, of camphre halfe a scruple, make an Epitheme for the heart, the which you shall apply with a péece of fine scarlet vppon the region of the heart morning and euening: For the poore it sufficeth to make an Epitheme of fowre grape-water or forrel water, of balme-water, and rose water, with alittle white wine, and the powlder of fanders and alittle powlder of Iuniper-berries: Instéed of the said Epithemes, you may make certaine bagges of filke for the hart after this fashion. Take dryed red roses, flowers of violets, water-lilies and buglosse of each a little handfull of rosemary flowers, as much, of the powlder of scarlet cloues, saders, the powlder of Diamargariton, of each a drachme, of Citron feede, Bole Armenus of each foure scruples, of muske and amber of each fiue graines, beate all these to powlder, and baste them with cotton in red taffatie, and make a bag thereof which you may eafily befprinckle with rofe water, and a little white wine, and apply to the hart.

#### An Epitheme for the liver.

TAKE of the distilled water, of endiue, succory, sorrel, rose, and wormewood water, of each three ounces: of good white rose, wine, vineger, three silver spoonfuls, of the powlder of sanders, one drachme, of the seeds of sower grapes, two scruples, of spicknard a scruple, make an Epitheme hereof for the poore, and for the rich you may adde powlder of Diamargariton, pearles, corall, and Zedoary, of each halfe a drachme. MATHIOLUS of Siena a notable Phision of our age (principally in matter of simples) in his sixt booke of his Commentaries vpon DIOSCORIDES writing vpon the presace, sets down an excellent ointment of great virtu to withstand the operation of venim in those that are sicke

ficke of the plague: the description whereof is long and difficult to be made, and ferueth but for Princes and great Lords, in that it is very chargeable: Therefore to auoyde prolixitie, we have thought good to referre the Reader to that place, if he thinke good to cause it to be dispensed: The name thereof is the oile of scorpions, which in trueth is of maruelous vertue to expel poison and venime, as by the maruellous composition and art in making that oile may be séene. But instead thereof, we will set downe an other oyle of scorpions, of a more easie composition set downe by ALEXANDER BENEDICTUS in the xx.chapter of his booke of the plague: the description whereof hereaster ensueth: Take of oile oliue, the oldest that may be gotten one pound; then take thréescore liue scorpions, and put them in a violl of glasse, in the said oyle, and boyle them ouer a soft fire nine houres, or fet the faid oyle in our Ladies baine, and when they have thus boyled in the oyle, thou shalt adde vnto them of treacle two ounces, and let it boyle in the faid oyle a quarter of an houre, then straine all of it, and kéepe the faid oyle in a violl well closed and stopped with waxe, and parchment, and with it annoynt the ficke vnder the armepittes, behinde the eares, on the breast, the pulses of the armes, the temples, and nosthrilles twice or thrice a day. This is a most excellent remedy, and of great force, as the aforesaid Authors testifie, who writes, that if this vnction be applied fodainly to him that is sicke of the plague, before 24. houres be past he shal be deliuered, vsing the remedies aforesaide. The same Author likewise reporteth that this oyntment is of great effect: Take a glasse that containeth a pint and a halfe and more, fil it with oile that is old, in which oile you shal insuse of elder sloures six litle handfuls, of the floures of walworth two handfuls, of the leaues and floures of Hipericon, or S. Johns wort a handful, (but let the oile couer the hearbs, and be more in quantitie:) fet this vessel closely luted in the sunne for the space of fortie dayes, or a whole fummer, and referue it to the

aboue-

abouenamed vies to annoynt the ficke, as hath been faide. But after you have annoynted him, you must cover him close, for the oyle procureth sweate, and by such evacuation causeth the venime to vapor outwardly: and, if to the said oyle you shal annex twenty or thirty scorpions, it will be farre more excellent, if besides you adde two or three ounces of good treacle, and boyle them in our Ladies bayne, it will have more force Sée here the best outward remedies that you may vie in this strange sicknesse.

How a man ought to proceede in curing the plague fore.

W Henas the plague fore appéereth in any of the emunctories, it is a figne that Nature by her power would discharge the member principall of that venim which affaileth it, and therfore hath she by her prouidence created in the heart, the braine, and liver, certaine glandalous and fpungy parts, which are apt to receive the superfluities that are hurtful to those members. For vnder the arme pittes there are certain kernels that serue the heart, and these are the emunctories of that member, as behinde the eares also there are the like which serve to discharge the braine, and in the groines, for the liuer. And when as the venime inuades any of these principal members, nature, (to warrantize the nobler part) dischargeth, and sendeth the venime to his proper emunctory: wherefore, if the hart be attainted with venim, the plague fore wil foon appéere vnder the arme pits: if the braine be infected, the fore wil appeare behinde the eares: as also, if the liver be indemonified, the fore wil breake out in the groine: and because it is an expulsion which nature maketh to the exterior and vilder parts, to defend the interior & principall, we ought to take great héed, lest by cold repercussive or aftringent medicines, we drive the fore inwards, but rather, bicause the said sore is of a venimous nature, it ought to be driuen

driven and forced outward by medicines that draw, and are in qualitie hote and fitte to draw the fore to ripenesse and matter if it be possible. When as the tumor appeareth in any of the faide emunctories, you shall sodainly make incision round about the tumor after the manner of scarification made with the rasor to auoyde the inuenimed bloud, and shall fodainely apply a cupping-glasse therevpon to draw out the venimous poison, if that place be capable of a cupping-glasse, as in the groine and behinde the eares, but vnder the arme-pittes very hardly. And afterwards you shal apply suppurative & ripening medicines, and fuch as draw after this forme. Take a white onion and cut out the inward kore with your knife, and make a fufficient hollow therein, fill it with very good treacle, or the theriacall powlder of GUIDON, couer and close it, and roast it gently vnder the ashes, till it be soft and hote, as it comes from the fire, or as the patient may indure it, apply it to the fore. This is one of the best remedies that a man can apply: Or take the hearb scabious, bruise it betweene two stones, and apply it on the fore, either of it selfe or mixed with falted hogges greafe. You may also make a cataplasme according to this forme following: take of the roots of white lillies wel cleanfed, halfe a handfull of the leaues and roots of mallowes and holy-hocks, twoo handfulls; of fat figges, to the number of thirty, of linte-féede and fenugreek feed, of each halfe an ounce, of leuaine one ounce, of bran, halfe a handfull; of scabious, halfe a handfull; boyle al these in water, stamp and straine them, and afterwards adde vnto them wheate floure, of lin-féede and fenugrée féede, of each an ounce, boyle them as before with a little water and hony, Galbanum twoo drachmes, armoniac a drachme, the yelkes of egges, two in number, common falt, a drachme; oyle of white lillies, as much as néedeth, of hennes greafe, one ounce; of fafferne a drachme, make a cataplasme of all these, and apply it on the fore with sat wooll, remoouing it two or thrée times a day. This also is

very good: take the crummes of white bread, to the quantitie of halfe a pound, fatte figges, xxx, in number, leuan, two ounces, liue fnayles with their shells xx. in number. fenugréeke féede one ounce, feethe all these together in water, then beate them together, and adde vnto them of falted hogs greafe one ounce, of oyle of white lillies as much as néedeth, make a cataplasme heereof, which is very good to ripen and breake an impostume. The ancient Phifitions vse the implaster of Diachilon magnum, and spread it on the fore, & of that I have made proofe. For it is a good drawer by reason of the gums that are ingredient. It is likewife very allowable to draw out the venime from the fore to take a chicken or cocke, and to pull the feathers from his taile, and to apply him to the foare, for by this meanes, he drives out the venome, and when he is dead, apply another: In stead of this remedy, some vse to take great pullets and pigeons, and cutting them in two along the backe, apply them hote as they are vpon the tumor or carbuncle, for this is an appropriate remedy, both for the one & the other. When the kore shalbe ripe, you must open the same with an actnal cautery, which is better the the lancet or cold yron, because it comforteth the member and driueth out the venome by the actuall heate and violence of the fire: I likewise aduise all those that are sicke of the plague, to endure the same, notwithstanding it shal affright them fomewhat, for it is the best and most wholsom remedy that may be given, as both ALBUCATUS and AUICEN do testifie in that place, where they discourse of the actuall cautery: And instéed of the actuall cautery, if the patient will not endure the same, you must proceede with familiar ruptories, of which the best is that which is made of ashes and quicke lime boyled together, till such time as the water is confumed, and there remaineth nothing but the ashes and lime incorporated and vnited together, which is a strong and excellent ruptory, and such a one as worketh his operation without any, or very little payne, as at

divers times, and in many patients I have approoued: And note that in these pestilent tumors, you must not exfpect the intire maturation thereof, but must open the fame before it be thorowly ripe, to the end that the venome remaine not long time in the body, and there-thorough steame vp to the principall members and communicate the venome with them to the danger of him that is diseased, and therefore it is better to open them sooner than later. And whenas the fores or fore is opened, you must not thrust bigge tents of lint into them, but little ones, to the end that the venimous matter may the better issue forth & make no stay in the fore. And in this case ALEXAN-DER BENEDICTUS councelleth in the 14. chap. of his booke de peste not to put any tents of linte or other linnen into the fore, left the venime be forced backe, and in effect the reafon is very good. He likewise willeth vs, not to bind vp the fore too straight, when it is opened, thinking the ligature fufficient which kéepeth the plaisters to the fore. And for mine owne part, I am truly affured that it is far better to vse certaine tents of hollow filuer, lead, or tinne, then of lint altogether, to the end that by the hollow tents, the venime may the better and the fooner be euacuated, and not stayed within, which is the intention that a good and aduifed Surgeon ought to haue. And this may ferue for aduife and counfaile hence forward, although that divers will thinke this matter fomwhat strange vnto them who are accustomed to vse an other sashion, but the truth in all things ought to haue place, and should not be any wayes disguised. After that the sore is opened, you must mundifie the same with these cleansing abstersive medicines following: and note, that you ought to kéepe these soren a long time, and to fuffer them to purge out their venime by the vse of these cleansing medicines following. Take of the mundification of rozen, and put it vppon the faide fores within them by hollow tents: or take barley meale fod in water, and honny, an ounce or two, incorporate with

with good honny of roses, annexing the roote of the lilly of Florence and a litle salt, make a clensing medicine hereos: or take Sarcocolla beaten to powlder, sodden honny, of each a like quantitie, incorporate them togither and make an ointment thereos, for it is a mundifier. But amongst all other vnguents that cleanse loathsome vicers and such as are of a venimous and euill quality, I have not sound any more excellent, or that cleanseth the loathsome, stinking, and euil matter, then this which I composed my selse, and have often vsed and tried the same with good effect.

Take of the iuices of daffadill and wormewood, of each foure ounces, of hony of roles clarified, eight ounces, boyle these together vntil the iuices, be confumed, then adde thervnto of turpentine of Venice, washed in rose water, or aqua vitæ, foure ounces of the rootes of the Florentine lilly and Aristolochia the round, of ech three drachms, of the flower of Lupins two drachms, make an oyntment of these: in truth I can assure you that I have séene this medicine work admirable effect in the vicers of the french pox and fuch like, cleanfing them very purely, not only of their grosse and euil matter, but of the dead flesh and kores inclosed in the said vlcers, as I have often times tried: Or do thus: Take of Venice turpentine washed in aqua vita in winter, and barley water in fummer, halfe a pound of oyle of rofes three ounces, of honny of rofes foure ounces, of good and gummy mirrh, aloes, mastike, Aristolochia the round, of ech one drachme and a halfe; of barly meale, three drachmes, make an oyntment hereof to mundify these vlcers, for it is very good: Sée here the order of cleansing ointments. After the vicer is wel mundified a long time, you must skinne with the emplaister of Diacaletheos, or the plaister of Seruse, or the red desiccative plaster of Tutia, but this is the best. Take betony, centory the lesse agrimony. Aristolochia the round, of ech one ounce, of deere fuet halfe an ounce, of masticke thrée drachmes, of aloes halfe an ounce, of new waxe two ounces, féethe the hearbs

in good red wine, and straine them, then adde the pitch, the wax, and sewet, and seethe it againe, and in the end, adde Aloes and masticke, and make a good incarnative hereof: And note, that if the sore be very painefull, you must assume the griese therof with a cataplasme of bread crums boyled in milke, and afterward with the yelkes of egs saffron, and oyle of roses as much as sufficeth, apply it to the painefull fore. Or soment the place with the decoction of mallows, holihocks, camomile and melilote sloures, and branne sodde in water, and apply it in way of somentation to the pained place. Lo heere the cure of the plague fore, it followeth, that we intreate of the carbuncle.

#### Of the cure of the Carbuncle.

HE Carbuncle is a malignant pustule procéeding I from bloud very hote and groffe in fubstance, which causeth the adustion thereof, an vicer with an Eschare or crust in the skin, swelling and red, raising thorow the inflammation thereof, those partes that are néere about it, and procuring excéeding paine in him that is possessed therewith. Which by GALEN in his fecond booke, ad Glauconem the fixt chapter, hath very learnedly taught. And of these, though euery fort of carbuncle be malignant and dangerous, (as testifieth the same Author in his third comentarie, on the the third booke of HIPPOCRATES his Epidemes the xii. Aphorisme,) yet notwithstanding those that haue not with them a contagious and pestilent venime intermixed, are not fo dangerous of death, as they that raine in the time of the plague, by reason of the venome which is introduced into the humors and masse of blood, infected by the euil quality of the aire, which maketh such pustules ouer and aboue their naturall malitiousnesse more maligne, dangerous, & deadly, and accompanied with great and mortall accidents. And therefore in fuch puftules

it is necessary to take great care and diligence in curing them readily, and rooting out and extinguishing their venime, as foone as may be possible, which by the meanes heerevnder written, may be orderly performed according to methode: When as therefore the carbuncle shall appéere in any part of any person, the most soueraigne remedy is by actuall fire applied vpon to puftull, to confume and abate the venome; for there is not any thing that fooner mortifieth and extinguisheth the venime, than fier: And therefore the actuall cautery, applied vpon the pustull, is the souerainty and sure remedy to cure the same: But divers fearefull patients wil not endure the fame, instéede thereof, therefore you shall apply vpon the carbuncle these following remedies, which have a cautsike vertue: Take an olde nutte or two, barly flowre, small reasins, without their stones, fat figges dried, of each one ounce, beate them all together in a morter, and afterward féethe them in wine and oyle of poppy, and apply it vpon the carbuncle, for it mortifieth the venome, and helpeth to rotte the euill flesh: Take also two or three yelks of egges, of pepper, a drachme, of common falt, a drachme and a halfe, of foot of the chimny or ouen, halfe a drachme, mixe al together, and make an oyntment thereof: or this, Take of the leaves of rew, halfe a little handfull; of fat figges, fixe in number, of pepper a drachme, of foote of chimny or ouen, halfe an onnce, two yelks of egges, of fafforne, halfe a drachme, of fresh capons greace without salt, one ounce, and with the Iuice of scabious, make an oyntment which is very excellent. For it suffereth not the venime to procéede any further, but openeth the carbuncle very quickly and maketh a good eschare: Or do thus: take of sat figs, halfe a pound, of mustard-seed three ounces, of oyle of white lillies, as much as fufficeth to incorporate them, make a plaster hereof, and apply it vpon the carbuncle. The oyntment called Basilicon mixed with halfe an ounce of good treacle of mythridate and the iuyce of Scabious is marue-

maruellous good, and appropriate, as also the yelke of an egge, incorporate with falt; and the iuyce of scabious is a fingular medicine, and very common. The fimple medicines that are convenient in this case is scabious pounded betweene two stones, and applyed; the hearbe also which is caled Cauda Equina, that is to fay, horse taile, which is a kinde of comfery, and Verbascum which the Apoticaries call Tapfus Barbalus & the english, hearb Mullen, is a good remedy: The like qualitie is by divers of our Maisters ascribed to the Saphire, which hath the vertue to extinguish the venime of the carbuncle, if the fore be diverse times touched with that stone: Mythridate also or treacle are very good to be layd therevnto, and old nuttes applied with dryed figges. And note, that as soone as the carbuncle appéereth, it is good to scarifie it round about, with the rasor (as GALEN in the xiiii, booke of his Methode saith) or to apply horfe-leaches to draw the venimous blood outward: these are the remedies which you must prefently lay vpon the carbuncle. But round about the partes that are néere the fore, you must apply repercussive medicines, for feare lest the venime attaint them; to which effect the vnguent de bolo is the chiefest and most ordinary meanes applyed round about: For it conforteth the part, and repulfeth the venime. You shall therefore do thus: Take of oyle of rofes thrée ounces, of role vineger one ounce, of Bole Armenus, an ounce and a halfe, make an oyntment thereof, and apply it round about the carbuncle: Or thus: take oyle of roses Omphacine (made of gréene oliues) wine of pomgranats one or two ounces, Bole Armenus (and Terra Sigillata for the rich) of each halfe an ounce, make an ovntment thereof, and apply it round about the carbuncle: GALEN maketh a plaster of plantane & pomegranets with theyr rindes and houshold bread, and boyleth them in strong wine, adding lintels vnto them: Or take lintells, crummes of browne bread and bran, and boyle them in vineger & make a plaster of them; you may make the like

also of sowre pomegranets, cut into quarters, with their rinde, and fodde in vineger, til they be brought to a pulpe, beate them and apply them about the carbuncle: Or else thus: Take of oyle of roles as much as sufficeth, dissolue in it Bole Armenus, Sanguis Draconis, or beaten galls, and make an oyntment to the same vse. The whites of egges likewise beaten, with rose vineger & rosewater, and clouts stéeped in that liquor, may be ministred round about the fore: Then are those medicines that defence the partes from the venime of the carbuncle. Hitherto I have taught both what should be applied vppon, and round about the fore; it remaineth now to fet downe the meanes how to breake the carbuncle, which are these: Take of Opoponax thrée drachmes, of fat figs, an ounce; of currans, as much; of leuen, halfe an ounce, beate and mixe al together and apply it on the carbuncle. The doung of a man also is a fit remedy, but for that it is filthy, vse better, yet wanteth it not his effect. Take the yelke of an egge and a little falt, and incorporate them with the juyce of scabious, and minister it. Or do after this maner: Take strong leuen one ounce, of scabious and the greater comfery, of each one ounce, of smal reasins without their stones, half an ounce, Cantarides, fixe in number, of sparrowes doung three drachmes, incorporate all with oyle of white lillies. This also is good: Take of fatte figges, thrée ounces; of leuen, two ounces; of mustard séede, the leaves of rew, common falt, the roots of Ariflologe the round, of ech an ounce, and a halfe, of the meale of wheate and fenugreeke, of each an ounce, of common hony as much as sufficeth, mixe al together and apply it.

To make the Eschare or dead slesh to fall out of the carbuncle.

Take fresh butter and capons greace, of each one ounce, and the yelke of an egge, mix them together, and minister

nister it: you may likewise adde an ounce of Basilicon: take alfo of the roots of holihockes two handfulls, of bugloffe, a handfull, seethe them in water, and beat them togither, and straine them, and adde vnto them of the powlder of fenugréeke and lin-féed, of each an ounce, of fresh butter washed in water, of fresh hogs-greace, of each an ounce, make an oyntment. Or take of holi-hocke roots, of beare-foote, of mallowes, and Herbe Robert, called storcks-bill, of each a handfull, féethe them togither in water, stamp and strain them, mixe them with fresh butter and capons greace, apply them to the fore till the eschare fall. Rasis made a plafter of hony and Sarcacoll of each a like, and ministred the fame: After the Eschare is falne, you must mundifie the vlcer with one of those mundifiers, which are described in the twentieth chapter, and then when the carbuncle shalbe well purged from matter and corruption and yéeldeth no more, incarnate the same with this vnguent following. Take of mastike full of gum, white incense, Aristoloch the round, mirrh, of the flowre of Orobus, Litharge, Ceruse, Aloes, of each a like, of déere fuet as much as fufficeth, a little oyle of roses, make an ovntment of these according to art, and apply it till the fore be thorowly cicatrized: And because in carbuncles, there ordinary happeneth some deformed cicatrice, after they are healed, to repaire and correct the same, you may vse these remedies following: take of Borax two drachmes, of Camphire one drachme, of white corall halfe an ounce, of gumme dragacanth, starch, cristall, of the stone called *Dentalis*, white incense, common falt, of each thrée drachmes, of white marble twoo drachmes; Let the gumme dragant be beaten in a marble morter, and the rest be beaten and serced, afterwards adde hogges - greace clarified, goats - greace, capons - greace, of each an ounce and a halfe: melt al together in a leaden vessell, and straine it thorow a cloath, and after mixe the powlders except the Camphire and Borax, feeth all together on a gentle fire, stirring it often with a spatula, and K 2 when

when it beginneth to séethe, put to the camphire, and when they are all of them well incorporated together, keepe this oyntment in a vessell of lead, for it hath a maruelous effect. For the poore to the faide intent you may take fresh cheese mixed with hony, and a little powlder of Ceruse: Likewife take hogges greafe to the value of a pound, prepared after this manner, boyle it in a little white wine, and afterwardes straine it thorow a cloth, and incorporate the fame in a marble morter with goates milke, or plantane water, then adde vnto it litharge of gold, vnmelted brimstone, of each three ounces, of white incense one ounce, of quicke filuer quenched and killed in the iuyce of limons halfe an ounce, of Borax two drachmes, of Camphire a drachme, make an oyntment hereof: Take likewise as much lime as you lift (that is quenched and flacked in water) wash it sixe times in plantane or raine water, vntill fuch time as all the sharpenesse thereof be taken away, mixe the same with oyle of roses in a leaden morter, and stirre it well, and you shall have a good oyntment to repaire the deformed cicatrifes which are left after carbuncles. This is the whole forme of the cure of a pestilent carbuncle.

# Chap. XV.

The maner how to withfland the most vrgent accidents that happen in the pestilent seuer, the Botch and Carbuncle.

THE most troublesome and dangerous accidents in this sickenesse, are weakenesse of vertue, faintings of the heart, soundings, rauing, or frensie, extreame drith, prosound sleepe, or continuall waking, crampes, coldnesse of the extreame parts, which we ought diversly to correct, according as the nature of each of them requireth. The

féeblenesse of vertue (which may be knowne by the weaknesse of the pulse, palenesse of the face, and dulnesse of the patient) may be preuented or corrected by comforting the ficke by good and cordiall broths and colices, cawdles, or fuch like, with good wine also, (as GALEN commandeth in the twelfth booke of his Methode) ministring it but little in quantitie, and alayed with water, or to make him take a toste of bread with fugar & cinamon stéeped in good white or claret wine: you shall give him Diamargariton, Manus Christi with pearles, and amongest al the medicines that are proper to comfort the vertue, the confection Alchermes described by MESUE in his Antidotary) is allowed, which hath maruelous force and efficacie to restore vertue almost extinct in the sicke, as by diverse experiments I am able to auow, to the valew of a drachme in bugloffe water or white wine: It shalbe good also to comfort the patient, to incourage him with friendly words, to embolden him, & extinguish his feare, for these meanes both quicken and strengthen vertue. The faintings of the heart (which the Gréekes call Lipothimiæ) may be eased by the Electuary of Diamargariton, or the powlder thereof, annexing vnto it the powlder of Electuarium de gemmis, or a little of the powlder of Diamosci dulcis given in white wine, or buglosse, or scabious water, to the valew of a drachme. And in this accident you must comfort the sick with good odors, and rubbe the pulses of his armes and his temples with rose water and rose vineger, or with the mixture of rose water, rose vineger, the powlder of cloues and cinamon: and if the patient be bound, it wil be good to give him a clister of the decoction of mallowes, béetes, borage, mercury, mellon féedes, and a little annice feede, and branne, and dissolue therein an ounce of Catholicon, or Casha, oyle of violettes, and groffe fugar. If the ficke fall into a found, giue him fodainely two or three spoonefuls of pure wine. (as GALEN commaundeth in the twelfth of his Methode) and in fuch a case it is good to give him foure graines of K 3 muſke.

muske, dissolved in good wine and buglosse water, if the Feuer be not ouer vehement: or instéede of this remedie, giue him this drinke following: Take of powlder of cloues halfe a drachme, of the powlder of pearles and corrall, of each halfe a drachme, make a drinke with bugloffe water, and a little good white wine or claret wine. And in such an accident you must crie vpon the sicke, rubbe him violently, make him fmel rose water and muske, or give him a drachme of the confection Alchermes, with bugloffe water, and a little wine: and halfe a drachme of pearles for the rich: and for the poore, the powlder of cloues. And if he abound in cholerike humors, purge him with a little rubarbe, or the Electuary of the Iuyce of rofes, or the firrope of roles. It is good also to cast fresh water very oftentimes in his face, for it quickeneth the decayed spirites: These are the remedies for soundings: If the patient fall a rauing, you must give him some speedy evacuation to diuert the humors lest they mount to the braine, you must therefore rubbe the lower partes very often, and apply ligatures to the extremities, and make him take firrope of poppy with water of the decoction of lettuce, purfelane, or forrell, and wash his féete and armes with the warme decoction of the leaves of willow, vine leaves, lettice, floures of roses and lillies, camomile, and the tops of white poppy, boyled in water: and keepe the patient in filence and in a secret place, and to beware that he speak not, as much as is possible: and if the raging be ouerfurious, you ought to binde him, and to take all thinges from him that may hurt him, as all forts of armor, and other offenfible things finally to procure him to sleepe. The extreame thirst that presseth the patient, must be eased by drincking fréely, (as PAULUS ÆGINETA and AUICEN commaund) and his drinke shall be fresh water in great quantitie, if the patient be yoong and strong, or mixed with sirope of limons, or sower grapes, or firop of violets: And note that he must drink largely and aboundantly to extinguish the heate of the fe-

uer that burneth him inwardly: for, to drincke in little quantitie, rather inflameth, then cooleth the same: And therefore the aboue named Authors will, that in the pestilent feuer we should allow aboundance of drinke, for it either prouoketh vomite, or sweate, or extinguisheth the feuer: heauinesse of sléep must be remedied by strong rubbings of the féete and handes, by often calling on the ficke, by kéeping him in a lightfome chamber, by clapping cupping glasses, with scarification to the nape of his necke, by sharpe clisters made with the decoction of mallowes, holihockes, béetes, hifope, bitony, rew, fage, and the leffer centory, of each a handfull; agaric two drachmes, polipody an ounce, coloquintida a drachme, branne a handfull, let all be boyled in water, and strayned, to which you may adde of catholicon one ounce, of the electuary of Indie, or Hiera picra composita halfe an ounce, of salt a drachme, of common hony, halfe an ounce: make hereof a clifter, which he may take in the morning, or after fupper, during his heauines, Subeth and déepe sléepe. It is good also to make him fmel to the powlder of burnt haire mixed with vineger, for it awaketh him much. And if contrariwise the patient cannot sléepe, you shall give him two ounces of the firope of poppy, or one ounce, an houre before he take rest, with the decoction of lettuce, and poppy féede, and you shal annoynt his forehead with vnguentum populeonis, or a little of the féedes of white poppy and annice: you may annoynt his nofthrills also with the oyles of poppy and violets, with a graine of Opium, and faffron incorporated together, if necessity require it, and not otherwise: If the patient be feazed with the cramp (which is a mortal figne. and after which few escape, as HIPPOCRATES testifieth in his fecond booke 2. Aphorisme) yet must we notwithstanding affift all that wee may, and annoynt the nape of his necke with oyles of white lillies and violets, and make him holde in his mouth a péece of nutmeg, and chew it often, you shall likewise giue him lenitiue and no sharp cli-

fters, and make him drincke barly water with firrope of violets, and moysten him with good brothes, for the cramp very often commeth of emptines, and is commonly mortall: if the extreame partes be colde in a pestilent seuer, or other sharpe sickenesse, it signifieth the weakenesse and mortification of naturall heate, and (for the most part) betokeneth death. In this case we must minister vnto his handes and féete with hote cloathes, and chafe them, and giue him a little wine to quicken naturall heate, and make him holde a clowt in his mouth, and give him the powlder of Diacameron, or Diamoscum, and kéep him warme in his bed, and take héede that no colde touch him: But when the poore patient is come to this estate, there is litle hope of them, as testifieth HIPPOCRATES in the fourth of his Aphorismes, Aphorisme 48. for it is a signe that death is at hand.

# Chap. XVI.

The order and gouernment they ought to observe who assist and serve those that are sicke of the plague.

It is a matter most euident, that they that dwell continually with those that are infected with the plague, are in great danger to receive the same infection from those that are sicke, by reason they haunt with them night and day, receive their breaths, and smell their corruptions, and sucke the infected ayre of the infected houses wherein they converse; which is a thing very dangerous, as GALEN witnesseth in the first booke de differentijs febrium cap. 2. For which cause, they that are resolved to keepe them that are sick of the plague, ought to have a great care of themselves for feare they be insected. And first of all, they must have recourse vnto God, beseeching him to preserve them, to the

end that being thus affifted by his grace they may the better accomplish this charitable office to the sicke, and succor and serve them to their vttermost; which is an action that pleafeth Almighty God. Following then the order prescribed in the second, third, fourth, and fift chapter of this treatife, he shall vse those preservatives there described according to his complexion, age, strength, and the nature of these humors that abound in him, taking fit medicines or pills, powlders, opiates, or tablets against the plague. treacle, or mithridate according to the forme we have fet downe in the places afore alleaged, continuing the same without intermission. When hee shall visit the sicke, hee must not approch ouer néere vnto him, for seare he receiue his breath, but stand farre off him, especially, if he be fasting. Also before he enter into the sicke mans Chamber, let him perfume it, and cause the windowes to be opened, and make a good fire therein of rosemary or iuniper. Hée shall holde in his mouth, an Angelica or zedoary roote, or a cloue, or the rinde of a citron, orenge, or limon. He shall wash his handes, face, forehead, and temples with vine ger and rose water, and if he haue leifure, doe the like vnder his arme-pits, and in other emunctory places, but this is not alwayes fure and easie to be done: He shall oftentimes, and almost every day change his garments and linen, and carry in his hand apples, pomanders, orenges, or limons to smell to. He shall holde a spunge stéeped in rose water, vineger, white wine, besprinckled with the powlder of cloues, zedoary, and Angelica, to which hee shall often smell, and with some of the same liquor he shall gargarise his mouth and throate. He shall perfume al the house and chamber of the sicke thrice a day, and oftner in fummer, because the dayes are longer. When he commeth to touch the ficke, he shall cause him to turne his face from him, left he breathe vpon him, and he likewise that performeth this office, shall doe the like for his better securitie, he shall kéepe himselse cleanely, purge often with the

pilles against the plague, or other fit medicines: He shall be fober in his diet, and auoyde all superfluous meate and drinke: he must be merry and lightsome, and drive away all feare, fadnesse, and melancholy: For those that are fittest to be imployed in this matter, are such as haue a good courage, and are merry, pleafant, and well complexioned that despise the danger of death, and are ready to doe seruice to their parents and frends, wives or children. These in trueth are they that in these times are in least danger, and whom God (foreféeing their good zeale) protects by his mercy, preserving them from so great danger. Neuerthelesse in this time men ought not to be too rash or hazardous, nor trust too much to their complexions, youth, vertue, and force of body. For the fecret venome of the plague preuenteth all this, and except a man be wary and prudent, it wil then seaze him when he least suspecteth: because a venime of that nature is accustomed to lie hidden in the body a long time without any effect, or at leastwife notable impression, after the nature of the byting of a madde dogge, which fodainely before it be discouered takes a lamentable effect. For which cause men ought not to be so bolde and rash as to expose themselves to such dangers, except necessitie constraineth them to succour their parents, or faithful friends, to whom, by lawe of nature, they are tied: Neyther on the contrary fide shoulde they be too feareful, and fo cowardly, as to forfake their fathers, mothers, wives and children for feare of death, but both by the commaundement of God, and law of nature, they ought to imploy all their power, yea to aduenture life and bloud, to preserve those, who next vnder God gaue them life, being, and liuing.

Chap.

# Chap. XVII.

The manner how to cleanfe the houses and places that are infected, the woollen and linnen, and the moouables of the same: And how long they may remaine insected, if they be not well cleansed, and in what time they may be reputed cleane.

Haue héeretofore declared in the first Chapter of this 1 Treatife, that the Plague is a contagious ficknesse, rauishing life by the malignity thereof, and because that the contagion of the same (which is no other thing but a like disposition by a certaine hidden consent communicated by touch vnto another) it remaineth long time hidden, in fuch things as may receive the fame fuch as are the aire of the house insected, the walls, the garments of woollen, linnen, cotten, fether, and such like, it is therefore necessary to know how to clense the houses of those that have bin insected with the plague, to the end, that after they that haue béene infected, shall returne to their houses, they may not be infected anew, by reason their garments, couerlets, beds, and fuch like, haue not béene well ayred and clenfed. And therefore, by way of aduertisement to all in generall, euery one during the time of the plague, ought to shut vp his best moouables in a place apart, that is cleane and neate, and to forbeare the vfe thereof, I fay, they ought to shutte vp their linnen, tapistry and couerlets, and onely referue fome to their ordinarie vse: For where there is a pestilent sickenesse in a house, it continually insecteth the ayre where it raigneth, the garments, couerlets, bedding, and shéetes, and all things that are capable thereof: or either receive the breath, sweat, spittings, or vapor that issueth from the fick, and al things that are of a flender fubstance, and full of pores, are fit to receive, and that verie eafily, fuch infection, as are woollen, linnen, cotten and feathers: where-

wherefore it behooueth aboue all other things, that fuch houshold-stuffe be carefully cleanfed, aired, washed, and purged. For if they be once attaynted, they long time retaine the infection in them, because the venime inbibeth and incorporateth it felf in their fubstance very vehemently, by reason of the spongines and thinnest of these things: and as oyle, pitch, and rosin and such like norish, conferue, and augmet the fire, in that they yeeld it a conuenient matter, fo likewise doth woollen, cotten, fethers, linnen, and fuch like nourish and entertaine for a long time, that infection which is imparted vnto them from the ficke, retaining the pestilet venime, conceived in them for a long time: Euen as we sée chists and coffers where we lay swéet bags to perfume our linnen or garments doe long time retaine that odor which we laid on them, as lauender, rofes, oringes, and fuch like, which fort of odour is maintained a long time in these garments, and linnen, as experience teacheth vs. which also we sée in Cotton wherein a man hath wrapped muske or ciuet, which kéepeth the said odour an infinite time. The which the Poet HORACE hath aptly expressed in this verse.

Quo semel est imbuta recens seruabit odorem
Testa diu——
The vessel long time will retaine
The odor which it first did gaine.

Since therefore such insection may long time remaine hidden in the things aforesaide, wée ought very diligently to cleanse them after this sorme that ensueth. The garments of such as are dead of the plague, if they be rich, ought to be burned, according as the custome is in *Italy*: or if poore) whose misery is such, as they cannot buy new) let the cloathes they have vsed, be bucked and washed inlie, and oftentimes exposed to the northerly winde and sunne, and persumed with rosemary, Iuniper, and such like, and in time of drith be exposed to the Northerne ayre, which drieth al insectious vapors; for the garments that are insected

cted, may retaine the same soure yeares, nay the seatherbeds seauen yéeres, as ALEXANDER BENEDICTUS testifieth. Note also that feather-beds, cannot be cleared except the tikes be opened, and the downe be ayred, till a moneth or forty dayes be past, in which time they may be purified. Let each bench, wenfcote, and other tables of the house be thorowly washed with water and vineger, so that no sluttish corner be left: Let the windowes by day be kept open to the north, and shut when the fouth wind bloweth: Thus in xxiiii. dayes may the wooden implements be ayred. If any sicke man hath afore worne a furr'd gowne, let each man beware how he weareth it after, for furre is too apt to take infection, as appeareth in those xxv. hie Almaines, of whom HIEROME FRACASTORIUS maketh metion, who in the yeare 1511. in Verona died one after another, til al were made away by wearing of that gowne. The furgeon that hath affifted the ficke after xl. dayes triall may be admitted to converfe the Citty, and fo the rest after fixty (so preferuatiues and purges haue beene observed, and especialy, fo mirth, ioy, and pleasure haue been their companions:) if men observe these precepts, they may by Gods helpe, and by kéeping good order, auoyde the plague by those meanes I have difcouered, by which helps there wilbe no humors capable of infection, and where there is no matter fit to receiue the same, there can it not surprise any man.

Generall rules to bee observed by all men in the plague time.

First must we call vpon God, desiring him to desend vs: fecondly, but especially (when we are fasting) we ought to flie from the conversation of those that are insected: Let the wind be betweene thee and the person that is sicke, or L 3 fome

# The causes and cures. &c.

fome perfume be kindled, or hold in thy hand fome odoriferous perfume. Fly the narrow wayes and streets where
are dunghils: hant no vaine affemblies of feasts, but if thy
meanes be to follow HIPPOCRATES rule. Fuge longe, cito,
Tarde: or if thou must needs stay, be temperate, aduifed & deuout, and God shal blesse thee, to whose
mercy, and thy harty praiers I humbly
commend me.

(‡)

FINIS.





THE
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TALENTT



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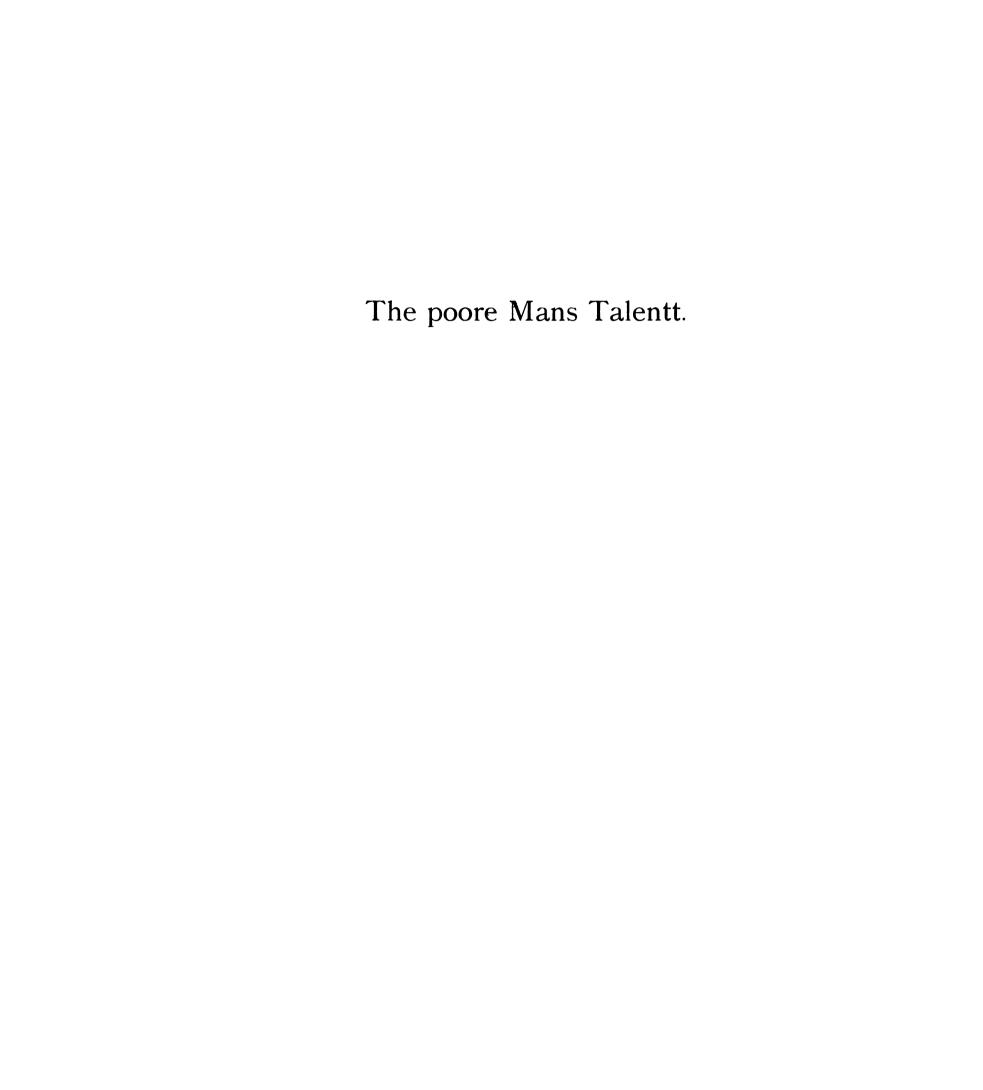
THOMAS LODGE

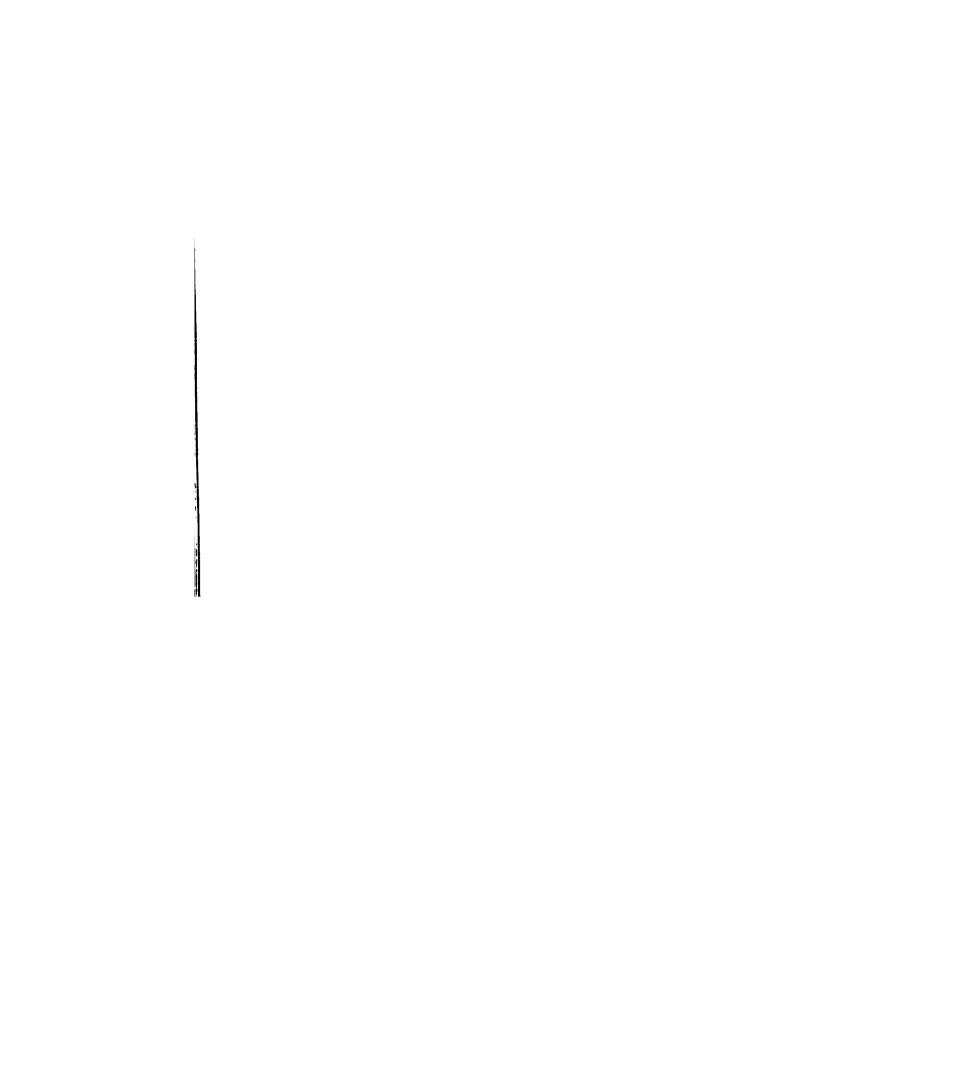
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So the Right Honorable my very god Ladie the ladie Am Mother (mintess' of Arundell

Imily the tempe ted fortune and the criamite of the Crimical hane to atific pot in pertation finished the Crimical pane to atific pot in pertation finished the booked promifed when the minimited dithe bodie chew and case methode to price the minimited dithe bodie chew need method are families, and enth and entrie Asset carie hath his attimed, on you go than the first ord mill afford you released in you than the first ord manife the more called and port that have trade be mi parted to all both with and poore that have terour points you mit heave not show find that we have the private the clooke you shall finde that we the greatest Phistrians binds there we will might find the point of the greatest Phistrians binds there will mid the power of had in sealor with as my will ta mot one of the yet. Assisted by the price of my bodie is such as my will ta mot one of the first of the both price of the process of the price o

y o: Madame to soil yo! Persoin!

Thomas Lodge.



### TO THE RIGHT

#### HONORABLE MY VERY GOOD

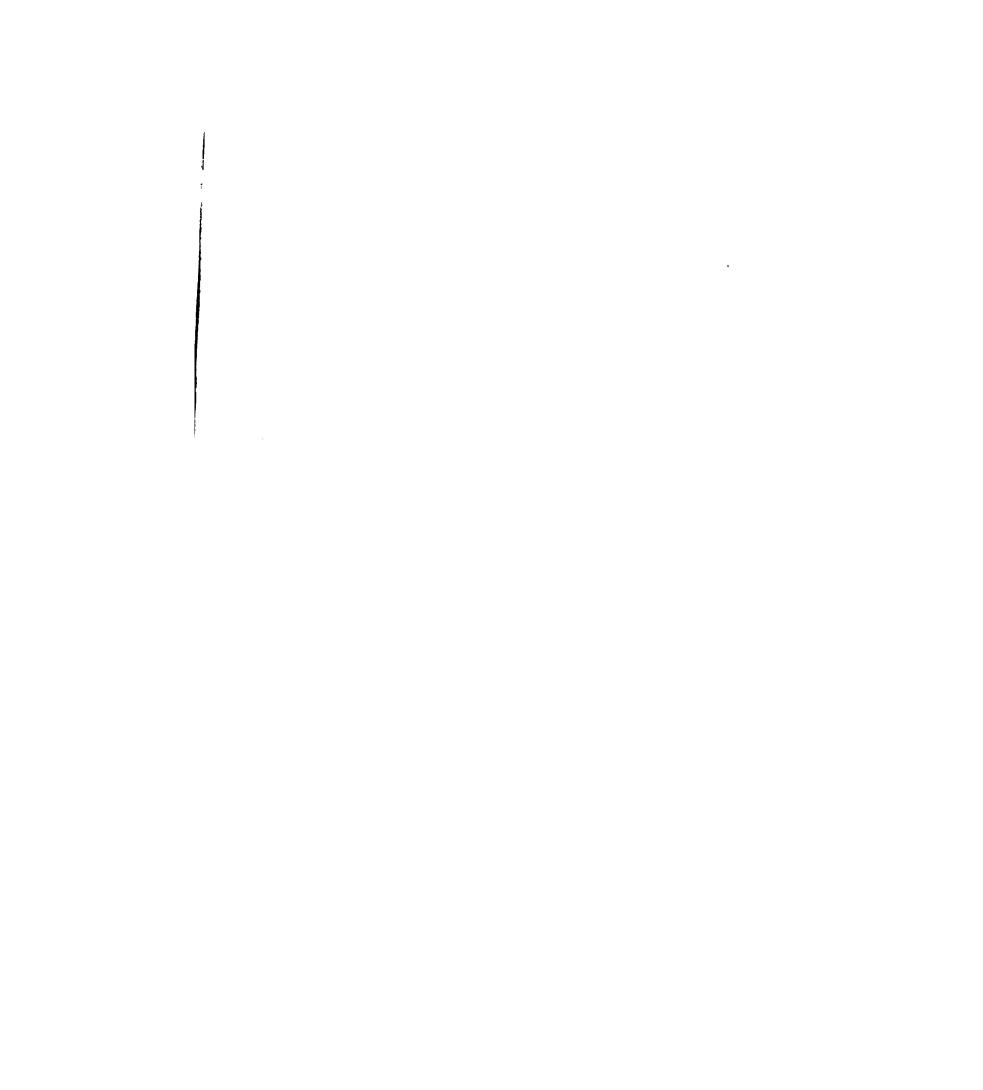
Ladie, the ladie Ann, Mother Countesse of Arundell.

RIGHT HONORABLE,

Midst the tempests of fortune and the Tiranies of sicknes, I have (to satisfie yor expectation) sinished the booke I promised: wherein I have observed a plaine and easie methode to cure the instrmities of the bodie. The medicnes are familier, and

fuch as everie Apothecarie hath in a redines; or yor garden and the Feildes will afforde yow wherebie yor Charitie (w<sup>h</sup> is vnconfined) maie the more eafelie and with lesse chardge be imparted to all, both riche and poore, that have recourse vnto you in theare necessities. Besides, yf you dilligentlie peruse the Booke, yow shall sinde that wh the greatest Phistions builde theare indegmis upon. I had in person presented this booke, but yt the instrmetic of my boddie is such as my will cannot overmy yt: Accept yt, noble Maddam, as it is intended from him that to the uttermost of his power, with an unsained harte, will both praie for yow and serve yow.

Yors Madame to doe yow fervice, Thomas Lodge.





## THE POORE MANS TALENTT.

#### THE FIRST CHAPTER.

Contayning remedy for the paines of the hed.

PAine of the hed happeneth divers times vpon divers causes, as of blood, choller, slegme, melancholie, or winde; and some time of the heate of the sonne, or overgreate coldnes of the aire.

The meanes to know when the paine proceedeth of bloods.— When the paine groweth by meanes of blood, the face and eies are troubled with an obscure rednes, tension, heavines, and heate.

The Remedie.—Open the hed veine on that fide whereon the paine troubleth and vexeth most; then apply vpon the part aggreeued oile of roses, vineger, and rose water; or make a bagg of roses & moisten it in that liquor, and applie it to the forehed. But aboue all things, before you applie it, either in this infirmitie or anie other, bee carefull that the bodie bee vnbound and soluble; first, therefore, giue some Emolient Clister, or some suppositer, or half an ounce of Cassia, more or less, according to the abilitie of the patient, newlie drawne, to avoide the bodie of excrements; for otherwise all other applications would bee to noe purpose.

To know the hedatch y' proceedeth from Choller.—In this fort you shall know it when the face hath a cleare rednes, inclining

inclining to yeolownes, when his eies are funck and hollow, his mouth drie, altered, and fometimes bitter; when he hath little repose, and greeuous heate with pricking paine, especiallie on ye right side of the hed.

Remedie for the same.—Everie morning and evening give him 3 ounces of distilled Endiue water; an ounce of sirrop of violetts, with half an ounce of the firropp of Pomegranats; and if the sirropps bee wanting, lett the patient drink iii or iiij ounces of the distilled water of succorie, endiue, or such like Cooling waters, and continue the same course for ij or iij daies, morning and evening; then maie you minister a drachme of the pills fine quibus in the evening, about bedtime or at midnight; and the daie following, lett him keepe his chamber. In fleed of theife pills it shall not bee amiss. one hower before sonne rise, to give the patient this Medicine to drinke. Take half an ounce of the Electuarie of the Iuice of roses, dissolve it in three ounces of Endiue water, and lett him drink it; or in steed thereof, you may minister half an ounce of Diapruins Laxative; but with this caution, that in giuing fuch purgacons, you consider the fick'd boddies strength; for if hee bee weake, you must minister less by half both of the pills as of the other laxatiues. And, if there follow not good operacon through the diminishing of the aforesaid medicines, you may vie your Common Clifter to good effect.

Meanes to appeale the paine.—Applie to the hed a linnen cloth wett in plantine water, rose water, and vineger; or take the suyce of lettice, rose water, and a little vineger, and warme them, beeing mixed together, and wet a linnen cloth in them, and applie it to the paine; or you maie take the whites of egges, and beate them well together with rose water, and with stupes make applicacon. You may likewise, in an extreame paine, shave the hed and wash it in the milk of a woman that nourisheth and suckleth a semale child:

child; or wash their hed in the water wherin the leaues of the vine and willow and lillie flowers and roses are sodden. And in that water it is not amiss to wash his seete and leggs; yet must there care bee taken that hee bee not rumatique and subject to defluxcons; for where such infirmities raigne, it is neither good to Cutt or shave the haire, or wash the seete, or applie any cold or moist thing vpon the hed.

When the paine proceedeth from flegme.—You shall know that flegume is the cause of hedache when the patient seeleth coldnes, and hath greate heavines in the hindermost part of the hed onelie; and that the patient spitteth often, and hath a pale visage.

The Remedy.—The patient ought to drinke, for the space of 3 or 4 mornings, firropp of steckhades with fennell water, or one ounce of firropp of wormewoode in fennell water, or the decoction of fage and marioram; then must you purge his hed of flegume wth Pillula Cochia, or pils of Agarick, or Pillulæ auræ made with one of those sirropps, five to a drachma; and let him take 3 or 5 of those pills in the euening when hee goeth to bed, or about midnight. In steed of these pills, hee or shee maie take a Medicine in the morning, fiue howers before hee eate, weh shalbee made of half an ounce of Diacarthamū in 2 or 3 ounces of betony water. Afterwards, to comfort the hed, make him a Capp, basted betweene 2 linnen or silke soulds with Cotton, of Camomill flowers, Marioram, Cloues, Nuttmeggs, mace, graines of paradice, and Cinamon beaten to powder; for fuch meanes divert the flegume from the hed, provided that purgation bee vied before by the pills aforefaide, or by Pills of Affaiareth or Hiera, which are less laxative.

After purgacon, you may blow sneesing powder or Pirethrū into his nosthrills. It is good likewise to make the patient a gargarisme of the water wherein sage hath

beene boiled, and to annoint his hed with the oiles of lillies, Cammomill, and rew. Besides these aforesaid medicines, it is not amis to lett him drinke of the wine wherein saage hath beene long steeped and hung in a bagg to Consume the slegume, and comfort the braine and nerses.

When the paine of the hed proceedeth of Melancholy.—You shall know the same when the patient seeleth heavines and dulnes in his hed, and hath terrible dreames, with much solitude, sadnes, or seare, and the paine especiallie is on the left side.

The remedie.—Yow are to minister to the patient sirrops of borrage, or of walfearne, or sumitorie, wth buglas, or walfearne water, or the decoction of sage, or of time. By such sirropps the melancholie humor wil bee easilie disserted and corrected. And if it cease not by these meanes, after hee hath vsed the sirrops three or soure daies, giue him pills made of half a drachme made of Aurea, or half of Sine quibus, or half of pills of Hiera, and half of semotorie pills. Insteed whereof hee may take in the morning, 5 howres before hee eate, three drachms, or halfe an ounce of Diasena dissolued in borrage water, or hopp water; or the decoction of sage, licorace, reasons of the sunn, and the Cordiall slowers.

Yf the Paine of the hed grow by winde.—You may know it when the fick bodie feemeth to have a greate noise or fownd in his hed, and that the paine changeth from one place to another without heavines or discent, or falling of humours.

The remedy.—You are to applie vpon the hed hott linnen clothes, or a bagg of Myllett and bay falt fried in a pann; and you may proceed to hotter things, if need bee, as to make a bagg of Marioram, rosemarie, rue, baies and Iuniper berries.

berries, applied vpon the paine, and make fomentation or embrocacān with the decocōn of them.

If the paine of the hed proceed from the heate of the sonne; but first another remedy for the former Paine.—Take oiles of Cammodill, of dill, or of lillies, and annoint the hed with one of them, or with three of them together very hott; yf thei proffit not, take the oiles of rue, of speeke, or Castirium to make mixtton with them; adding to the aforesaid oiles a little pepper or mustard seed, yf you will stronglie heale the hed. It is good likewise to snuff vp water of hony, suice of marioram, of sænnill Aromatized with nuttmeggs, and lignus Aloes. RASIS, the greatest practizer amongst all Phisitians, saith, that whosoeuer hee bee that vseth oftentimes to snuff vpp the oile of marioram into his nosthrils, shall neuer bee troubled with the paine of the hedach; hee meaneth the greater marioram.

Yf the paine of the hed proceedeth from the heate of the Sunne.—Apply those remedies that are sett downe for Choller.

Yf the paine of the hed proceedeth from the coldnes of the aire.—You must applie the remedies aforesaid that are sett downe for slegume.

The manner of diet in euerie paine of the hed.—The patient that hath hedach, either proceeding from blood or choller, must drinke noe wine, eate noe slesh, whot meate, or anie thing that nourisheth greatlie; but must bee content to drink Tisince, balme water, or the Iuleb of roses; and to eate rosted apples, damask prunnes, almond milk, and barlie creame, and porrage made with lettice, and purcelaine in Chickin broth, or with a piece of veale, if the patient bee weake. In the paine of the hed, which proceedeth from a cold humor, the patient must drink no wine for the

first 3 daies, but onelie smale beare; for although the wine bee agreeable and comforteth naturall heate, yet it is verie hurtfull to the animall heate, the braine, and the nerfes. In whatsoever paine of the hed the patient suffereth, hee ough[t] to make light fuppers, and avoide all windie meates, as garlike, onions, leekes, peafe, beanes, lettaice, spice, mustard, great cabbag, salt meats, and such as are hardlie difgested. Hee must likewise avoid sleepe in the daie time and presenst lie after supper, and let him not take his rest before two howres after meate bese overpassed. The travell of the spirrits is verie troublesome and hurtfull to them, by reason of the Commotion yt happeneth in the animal spirits, which are the instruments of vnderstanding, as AVICEN saith. There is nothing more convenient to aswage paine, and to cause a long paine to have short end, then rest; and to leave all those things which perplex the animal vertue, such as are strong cogitations, and all labour of spiritt; and especialie after meate, the patient must avoid all things yt travaile the vnderstanding, as contemplacon, study, reading, or writing. For the better vnderstanding of the infirmities of the hed, you are to conceive that fometimes it happeneth, by confent of some other members that are affected, as, for exaple, the stomake, the mother, the veines, the liver, the spleene, fo as the cause of the sicknes is not primarily in the hed; for which cause wee are to heale the infirmitie of the part affected, according to the manner which shalbee taught in the Chapters following. You may discern when the said paine commeth by the infirmitie of the stomack, when the patient hath great paine in the same; ffrom the mother. when the woman feeleth paine in her bellie: from the reines, when [the] fick feeleth great paine in them; when the fick is fensible of greate paine in the spleene the harme proceede[th] thence, especiallie when the paine and heavines is on the left fide of the liver; when the paine is on the right fide, and aboute the region of the liver that lieth vnder the short ribbs, the harme proceedeth thence.

THE

#### THE SECOND CHAPTER.

Contaying remedies for the infirmities of the face, the extreame rednes thereof, pimples and fierie speckles.

I'rst to heale this infirmitie, which is in scorne called coppernose, and is an excessive rednes of the face, either in the nose or other parts thereof, which proceedeth from adust humors and salt slegume, I am, before I write the remedies, to ensorme yow that if it bee of long continuance it is vncurable.

The Palliatine cure is thus.—You must purge the bodie, as you did in the paines of the hed proceeding from choller, then steepe linnen Clowtes in allum water, made, as I shall teach you hereaster, which clothes must bee laide vpon the rednes, and oftentimes applied.

Allum water.—Take one pound of rock allum, of the iuyces of pursane, plantine, and sower-grapes, of each a pinte, with Twenty whites of egges; beat the whites wth the iuices, then mix them together, and put all into a bodye, with a heade of glass, and distill a water from them, and reserve the water that falleth into the receauer to the vse aforesaid. This medicine is good against tetters, itchings, and heats that happen in the skinn.

Another remedie.—Take of litharge of filuer and brimston, of each equal parts, and boile them in equal parts of rose water and vineger, then, with a linnen wett in that liquor, applie vpon the rednes.

A palliative cure for the incurable.—Seeth Cammomill flowers, violets, roses, and lillie flowers, and bathe the part affected; then annoint the place with half of *vnguentū* Conphrecatum, and half of *vnguentū* Citriū, adding a little

brimston in powder, and quickfiluer quenched in fasting spittle.

Another.—Virgins milk, called in lattin lac virginis, rose water, wherin some brimstone finelie beaten hath beene dissoluted, oile of Tartar, and oile of wheate are good in this case, especiallie Lac virginis, to cleare the countenance, drie vp the virulent pimples, and to destroy the frecknes, and it is made after this mann<sup>1</sup> followsing.

Lac virginis.—Take three ounces of Litharg of filuer, beaten & ferced, half a pinte of good white wine vineger, mix them well together, and diftill them by a filter, which is by a lift, or passe them through a cloth or bagg. Then take the said water, and mix it with the water of salt made with an ounce of salt, well beaten to powder, and half a pinte of raine or fountaine water, and mix these two well together, then will they grow white after the manner of milk, and wash the part affected with this water. Diuers men boile the lethardge with vineger, and some of them add a little Ceruse, which is verie good against all rednes of the face.

The manner how to diet fuch as are infected with that disease.—Thei must abstaine from all oversalted meates, spices, fried and rosted meates, avoid drinking of pure and badd wine, and from eating of leeks, onions, mustard, and all hott herbes. In steede whereof, they maie vse pursane, lettaice, borage, and such like. Furthermore, thei are to keepe their bodies soluble, and in sleeping raise themselves vpon theire pillowes.

For rednes of the face which is curable.—Take a pint of goates milk, the Crumes of new white manchet, 6 whites of eggs, 2 drachms of Camphire, and the iuice of 6 Citrons, mix all the these togeth with the milk. Then take the 3

forts of Plantone, and laie a bed of your matter, and a bed of the Plantaines aboue, and close vpp yor bodie, and distill with a gentle fire as you doe yor rose water, and take that which you finde in yor receaver, and keepe it in a glass violl fifteen daies; after which, take a white linnen ragg and steepe it in the water, and applie it to the rednes.

For Chapt lipps.—Annoint them with vnguentum album Caphurati, and if there bee anie blood, filth, or matter about y<sup>m</sup>, wash the place w<sup>th</sup> plantaine water, wherein a little alum hath first beene boiled, and then apply your ointment; or annoint them with Tutty and oile of eggs. It is likewise good to wash them w<sup>th</sup> barley water and plantaine water mixed together.

For the Cancer, vlcer, and Noli me tangere.—Forafmuch as Noli me tangere comonlie appeareth in the nose or face, like a little excrescence, round, hard, and painfull, declining to a leaden cullor, wee maie well iudg[e] it to be a dangerous disease; yet, notwithstanding, it shall not bee amiss to make this ointment sollowing, and applie it vpon the place. Take 2 or 3 ounces of Vnguentū album Caphuratū, of the Iuices of Plantaine and nightshade, of each half an ounce, of Tutia prepared, the weight of half a crowne; incorporat these together, and make an ointment thereof, and applie it.

For the Scrophule, or Kinges euill.—Although these excrescences and tumors can verie hardlie, and but in a long time, bee cured, by reason of the could flegmatique humors wherof thei are caused, yet because the poore are often pressed with these infirmities, and your honor laboureth in devotion to help them, I will sett downe a remedie weh ST DOMINICK revealed to a poore deuout woman. And thus it is; take leeks with the leaves and beards, and the roots of the dock, and draw out half a pinte of the inyce of them, and put the same into a viall of glass with one ounce of Pellitory

Pellitory of Spaine beaten to poulder, and a scruple, which is twentie graines, of verdegrice, shake and mix them well together. Then, every daie bathe and soment the tumors therewith, either with cotton or a linnen pledgett, after which take a white linnen Cloth, and wett it in some of the water, and laie it on the sore often, in vsing it shaking of the glass.

A Purge to to bee given before you foment them.—Take half a drame of good turbitts, a scruple of ginger, half an ounce of sugar, and an ounce of white wine, mix altogether, vie the same three times in the weeke, in the morning fasting, and vie it for three weekes space.

For those Scrophulæ that were Vlcerated.—Mundifie the superfluous shesh wth agipsvacā, wch yow maie buy at the Apothecaries, and to cure them perfectlie it shall bee good for you to wash the soare with Allom water, and sometimes applie a pledget dipped therein. And if there slow anie great moisture, when it commeth to bee closed and skinned, putt vpon it a pledgett wth unguentā Apostolorā, mixed with a little of this ointment sollowing, which must be applied aboue the soare from the begining until the end of the Cure; for it hath the vertue to incarnate, to mundifie gentlie, and to Close up the Vlcer.

A Singular ointment for the weeping Scrophule.—Take of the oiles of lillies and linfeede, of each 3 ounces; of oiles of rofes and mirtles, of each two ounces; of the lithargies of gold, filuer, and minium, of each one ounce; of Diaguilō cum gummis 3 ounces; of goates greafe and wether fatt, of each 2 ounces and a half; of the iuice of doggs tongue, the herbe, 4 ounces; great pitch & comon pitch, of eache one ounce and a haulfe; boile all together till they grow black, and the Iuice bee wholie confumed; then straine all theron a thick cloth, afterwardes boile ym againe vpon the fire till

thei growe extreame black, adding of pure turpentine 3 ounces, of Opoponax two ounces and a half, of white wax asmuch as sufficeth, make an ointment, not overfolide, and put in yor turpentine & Opoponax, when it is taken of ye fire. The herbe called doggs tongue is good to be applied to the said Scrophula.

The Regiment and diet in this infirmity.—The fick ought to endure hunger as much as in him lieth, and to take heede that hee eate not overmuch; hee likewise ought to keepe his hed vpright, and not to sleepe leaning on his knees, or bending his hed downewarde; hee likewise ought to avoid much laughter, much speaking, or entring into deepe choller.

Hereafter follows remedy for the eies, which are the messengers of the soule, expressing either ioy or anger conceaued, which presentlie discouereth it self in them, and thei are ordeined for the light of the whole bodie; for wenth nature hath ordained the eiebrowes and lids for their tuition, the better to resist those things that are contrarie to them; this notwithstanding, somtimes debilitie possesset the sight, which may be prevented after this manner following.

A remedie for the weaknes of the fight.—Take Fennill, vervaine, Clarie, rue, rofes, of each equal parts, and diftill a water from them, and dropp a little thereof into the eies euening and morning.

An other experimented water that cleareth the fight.—Take the Iuices of fennell, eiebright, rue, and Clarie, of each two ounces; of pure honney one ounce and a half; of Aloes, Tutia, Sarcocol, of each half an ounce; the gawle of a Capon, a cock, and a pullet, the fourth part of an ounce; of nuttmegs, cloues, and faffron, of each one drachm; of fugar candie 6 drachmaes; put all these into an alembique of glass.

glass, and distill a water from them. Dropp of this water, once a daie, two or three dropps into your eies. If you could get the liuer of a buck, and mix it with these it would bee the better, and the water would have greater venture.

For the same.—It is good everie daie to Chewe a nutmegg; likewise to take once in the weeke a confite mirabelane.

For the same.—Burne a Pie to ashes, and wth Fennell water distill thereof into the eie. It is good likewise to vse distilled water of yong pies. The like good doth the distilled water of rotten apples, if you putt 3 or 4 dropps into the eie.

Such pills as are good for the fighte.—Pills fine quibus, Affaierets wth Agarick in trochifques, and Pillula lucis are good to purge the braine and comfort the fight.

For the paine of the eies.—Sometimes the paine of the eie proceedeth from blood, and then the veines of the eies are redd and swolne, in which case it is good to open ye hed veine, on that fide where the paine is, and to draw blood. Sometimes the faide paine proceedeth from Choller, and then the patient feeleth great shooting and pricking in his eies and intollerable paine, and commonlie there appeareth a certaine yellow gumme in the eies, for which cause you ought to give him a purge for Choller, fuch as hath beene fett downe in the remedies of the paine of the hed for Choller. Sometimes fuch paine happeneth through flegume, and the patient feeleth great heavines in his eies, with great store of gumme and matter continuallie droppeth from them. For weh cause you are to purge flegum, as it is sett downe in the remedies of the hed procured by flegume. Sometimes the paine is caused by winde, at weh time the patient feeleth fuch paine as if a hammer were beaten vpon his eies, to remedie weh make a decoction of Camomill and meliolott flowers and fennell feede fode in water and white wine, equal

equal parts, and steepe a linnen cloth, 4 double, in the liquor, and cruch it out betweene two trenchers, and applie it often to the eie. Sometimes the eies are pained through some outwarde causes, such as is dust, winde, or heat of the sun. In this infirmitie, applie womans milk beaten stronglie together with the white of a new laid egg. And somtimes the said paine commeth by a blow or stripp; for which distill a little dropp or two of a pigeon or yong turtles blood into the eie, which taketh awaie all bloodshott.

For an extreame paine of the eies.—Take an ounce and a half of oile of roses, the yowlk of an egg, a quarter of an ounce of barlie meale, and a little saffron; and incorporat all together, and applie them betwixt two linnen clothes to the paine.

Another.—Take of the crumes of white bread, about an ounce, and boile them in the water of garden nightshade; then incorporat with the said bred two yowlkes of eggs, oile of roses, and Cammomill, of each one ounce an[d] a half; of the Mussilage of Linseede one ounce, and applie them as is aboues [ai]d.

Another.—Take vj leaues of henbane, and drie them on a tilesherd; then beate them to poulder in a morter, and applie them.

For the rednes of the eies.—Vpon the begining of the rednes, you must vie stupes steeped in the water of roses beaten together with whites of egges.

Another.—Take red rose leaves, seeth them in water, lay them warme to the eies. This application taketh awaie all spotts of blood which sometimes happen in the eies, and it is good against the paine of the eies in the begining. It is good likwise against the paine of the eies procured by a

ftroake. If there fuddenly happen a fpot of blood in the eies thorough a ftroake, applie ftupes with the whites of eggs beaten; and after you have appealed the paine, you are to applie a plaifter vpon the eie made with the yowlk of an egg, barlie flower, and the iuice of mallowes; and if afterward the eie bee not healed of that bloodfpott, you are to applie therevnto a plaift, partlie diffolvitive, partlie defensitive, and partlie appeasing paine, which you may make of wheatmeale, the iu[i]ces of mallowes, mints partlie, & the white of an egg.

For a long continued rednes in y eie.—Take a scruple of Aloes, Cecotrinæ, and boile it in Celandine water; then let the Patient take the same thereof into his eies, and afterwards wash them with Fennell water.

Another.—Take the powder of Commin, incorporat it with wax, and laie it warme, after the manner of an emplafter, to the eie.

Another tried often.—Take of the iuyces of vervaine and rue, or wormewoode, of each half an ounce; of rolewater one ounce; mix them, and dropp of that liquor often into the eies.

To restraine y teares of the eies.—Make a plaister of the powlder of Mastick, frankinsence, Bole Armonack, and gum Tracagant, wth the white of an egg, and applie it to the browes and temples; applie likewise a Cupping-glass vpon the napp of the neck.

Make likewise this liquid medicins for the eies, and dropp it into them.—Take of Tutia prepared and the bloodston, of each one drachme; of aloes half a drame; of perles and camphire, of each the third part of a dragme; beat these to a most subtile poulder, and mix them with 3 ounces of the

water which is drawn from the buddes of rofes when the leaves are pulled, and make a medicine; to reftraine all humours likewife, which fall vpon the eies, vfe the Poulder aboue faid, mixed wth raine water wherein a little pure Frankinsence hath been boiled.

For spotes in the eies.—The spotts in the eies may easily bee cured in the yonger fort, but in the old very hardlie. The begining of this cure is after this manner: you must mollisie the eie and place affected with the decoction of Commomill and melilot flowers and the leaves of Cabbadge, and cause the patient to receive the steame thereof into his eies. Then must you minister A poulder made of sugar Candie, sal gem, & Calcined egg shels; and afterwards dropp womans milk into the eie, mixed wth the decoction Fennegreeke.

Another fingular receipt for all spots.—Take snailes and wash them eight times in water, and distill a water from them; then take lizards doung, red corall, and sugar candie in fine poulder; mix them with the water you have drawne, and distill it once more, then evening and morning drop a dropp therof into the eie.

A regiment for the eies.—Lett the patient bee carefull to keepe his body foluble, and lett him shun the fire, smoake, and dustie walks, and the aire weh is eith ouer hott or our Coulde, and abstaine from weepinge & longe readinge a small printe. To watche much, to drincke wyne excessivelie, & to eate in the eveninge intemperatlie, are verie contrary to the eies, and hurt the sight; so likewise doe all things that are windy and cause vapoures, as garlike, onions, leeks, mustarde, pease, or Beanes. Lett him keepe his seete Cleene, avoyde sleepinge in the daie time, and lett him fix his eies one greene things, Cleene water, pretious stones, and beware of hanginge downe his heade; lett him vse meats of easie disgestyon,

difgestyon, and oftentymes eate sennell; and after his meales take some prepared Coliander seede, not drinckeinge after yt.

A remedy for the paine of the eares.—Take oile of Roses & a little rose vinegre, and insuse thereof into the eare; then make a bag of Camomell and meliolott flow<sup>15</sup>, and applie it warme to the parte.

A remedie against the singing of the eares.—The patient must take Pillulæ Cochiæ, or Fedide, according as is sormerlie aduised, because this bussing and noise proceedeth from a windie, or slegmeticke, repletion; and before hee take the said pills, it shalbee good for him to take 3 ounces of Fennell water before dinner for 3 or sowre daies. After the operacon of the said pills, putt a tent into his eare, steeped in oiles of rew, Castoreū, or spike, with the inice of leekes; & oftentimes, in the morning, safting, let him receive the vapor of this decoccon followeinge hott & by a Tunell. Take of maioram, rue, wormewood, of each a handfull; of Cammomill & meliott flowers, two little handfulls; boile them, and let him receaue the vapour of them.

The governance of one y' is foe affected.—The fick ought to drink and eat verie little, to excercise himself fasting, and to vie the hott howse often and sometime to sneeze; hee must avoid all windie meates, and if hee drink wine, let him temper it wth water.

Against deafnes.—Sometimes deafness happeneth by reason of winde gathered in the eares, wch procure a certaine sound and singing; to remedy wch infirmitie, dissolue a little aloes in hott water or in white wine, and distill it into the eare; then beate a little Euphorbiū to powlder, and blow it into the nosthrils to make him sneeze; sometimes the sickness groweth by reason of slegme, wch, yf it growe inveterate, yt is vncurable. But if it be but begining, you may purge his

hed with those remedies I have taught in the paine of the eares. Then take bay berries beaten to poulder, and boile that poulder in oile of lillies, and drop it warme into the eare.

A remedie against a stincking nose.—Take Cloues, ginger, and Calamint, of eache equall parts, and boile them in white wine, and let the patient wash his nose therewith; let him the put into his nosthrils the powlder of Pireth[r]um, ys his hed bee full of slegme; hee ought first to bee purged wth Pillulæ Cochiæ or Hierapicra. The same stinck also somtimes proceedeth from the stomack; soe that you must first Cure the stomack, according as you shalbee directed in the Chapter of the remedies of ye stomack.

A remedie against bleeding at ye nose.—Tak[e] a Drachme of Bole armoniak, washed and mixed in rose water, or in plantine water, and let him drink the same; then vse ligatures for his armes and legs, and make a tent of the smale, stinking red nettles, and putt it into his nose. Furth, let the patient hold in his hand the herb Agrimony wth the roote, and vndoubtedlie the blood will stench.

For the same.—Affix a Cupping glass vppon his liuer, yf the blood floweth from the right side; yf from the lefte, vpon the spleene; and applie to the privile parts stupes, or linnen Clothes, steeped in vineger, and to the papps, if shee bee a woman.

Remedies age ye paine of the teeth.—The Paine of the teeth, weh, as GALEN witneffeth, weh of all violent passions wherwth a man is pained is most troublesome, and comes either from a whott or cold cause; if the cause bee hott, the gumes bee red and inflamed; for which cause it shal not bee amiss for the patient to gargarize with Camphire water, and to boile camphire in vineger, and to hold it in his mouth.

Another

Another fingular remedy  $w^{\pm}$  taketh away the pains of the teethache, if it be a hott cause.—Take the roots of white henbane, and boile  $y^{m}$  in vineger and rose water; let the patient hold a spoonefull of this liquor in his mouth, and, after a while, spitt it out, and vie it often.

A remedie for the paine of the teeth proceeding from a cold cause.—Because that in such an infirmitie water distilleth into the mouth, the Patient ought to take Pilula Cochia to purge his hed; then let him holde warme wine in his mouth, wherin pellitorie of Spain hath beene boiled.

Another remedie for the same cause.—Take sage, Pellitorie of Spaine, and boile the in veneger, and often vse a spoonefull thereof hott in his mouth.

Another remedie.—Take the middle bark of the Elder tree, falt and pepper, as much of one as the other; beat them altogether, and make pills to hold betwixt his teeth.

An Excellent remedy.—Take twentie Ivy leaves, and boile them in a little glassen Pipkin, with a little salt, in good old wine, & lett them seeth soe longe while the vertue of the leaves bee gotten into the wine; then take it from the fire, and when the patient seeleth it so warm as hee may endure it in his mouth, let him take a spoonefull or two at a time of the wine, and hold it on the same side where the paine is, and incontinentlie it will wax lesser.

Another.—A Pill made of the inward bark of briony, held vpon the pained teeth, easeth it speedilie; so you renue it often it voideth matter aboundantlie.

Another excellent poulder to preserve, whiten, and strengthen the teeth.—Take 4 drachms of red Corrall, of pellitorie of Spaine as much, first dried vpon a tile shade by a gentle fire

till it bee fitt to bee pouldered, a drachme of Mastick, and half a drachm of mace, and a little fine suger; beaten them all to an inpalpable powder, and with a peece of scarlet rubb the teeth therewith at your pleasure.

Another.—A Cloth fteeped in veneger of Squilles is good to rubb the teeth and gummes; it comforteth the roots of the teeth, & giueth a good odour to the mouth.

For the flench of the mouth.—Let the patient oftentimes wash his mouth with water and vineger, and afterwards Chew mastick in his mouth; for a long time after it shall fitt him to wash his mouth with winne wherin Annisseeds and Cloues have been boiled.

How such as [are] aggreened with the paine of the teeth and slincking breath should be governed.—Thei must wash their mouth before and after meat with warm water, or wine, to clense them, and purge the humours of the gummes weh fall from the hed. In the morning, fasting, let him wash his mouth and rubb his teeth with a saage leas, or the pill of a Citron, or with a poulder made of gloues and Nuttmeggs. Let him avoid whitte meates, raw fruites, sharp things, and such as are hardlie Chewed, and all meats that are hard to bee digested. Especiallie let him not vomit.

#### THE THIRD CHAPTER.

Intreateth of remedies for the infirmity of the brest.

First of all for Horsnes, we interrupteth a mans voice and maketh him speak wh great difficultie, hee that is troubled therwh must avoid all sharp and sower things, all salt meats and such like; hee must eschew sleeping by daie; overwatching; hee must avoid Cold, much speaking,

and lowd crying. All fweet things are cofortable for him, as rosted apples with sugar, reasons of the Sunn, fatt figgs, Almond milk, barlie Creame, pyne seeds, sugar pellets, Sugar Candie, and licoras.

A remedy for a whorse voice.—Take the broth off red Cabbage, and dissolue in a draught thereof 7 or 8 sugar pellets, and one ounce of sirropp of maidenhaire. Let the patient drinck it about bed time.

Another remedy.—Give him a loozinge of Diaireos femplex morning and evening.

A remedie for a long continued hoarfnes.—Take raifons of the funne, fatt figgs, fugar, Cinamons, and Cloues, of each a little quantity, and boile them in pure wine; giue the patient evening and morning two ounces thereof, provided all waies that hee haue noe fevar.

To the same effect.—Sirrope of Iuiubes, giuen evening and morning, one spoonefull, or taken wth a stick of licoris. Yf wth the hoarsenes there discend abundaunce of Rume into the mouth, it is good to make an Electuarie wth the half part of *Diaireos*, and the half part of *Diaireos*, and to vie it euening and morning; then to persume a capp basted wth stax, made with srankinsence, mastick, varnish, and Storax Calamite, and to weare it on the hed.

A remedie for the Cough.—Take hisopp, raisons of the sunne, figgs, of each half a handfull; of licorace one ounce; boile these in water till the third part bee consumed, then let the patient drinke thereof two or three times in the daie. In the morning, two howres before hee eate, and one howre before supper, at euerie time 3 ounces, and incontinentlie after, it shall not bee amiss for him to eat a loozinge of Diaerios or Diapenidion. Yf you desire to make the former decocion

decocion stronger, & more effectuall, add to it a colewoort roote, annyseeds, and Fennellseeds, wth nettle seede in a little quantity, which is the fourth part of an ounce.

Another remedy.—Take fugar Candie, Pillulæ albæ Diaireos, and Diatracacanth, of each an ounce; of licorace two drachms; make a powlder of these, and give the patient a spoonefull thereof, morning and evening, and let him drink after it one ounce of Hisope water, or scabious water, wth sugar or without; in steed of wth waters it will be verie profitable for him to take the broth of red colwarts without salt.

Another remedy.—Take of firropp of licoras & Hisope, of each half an ounce; let him drink, evening and morning, the same quantitie in three ounces of Ptisan, and sometimes take a spoonefull of the sirroppes themselves.

Another.—Loch Sanū, and Loch de Timo, and Loch de Pulmone Vulpes are excellent to vse in this case, and sugar pellets may bee vsed in the violence of the Cough; it likewise shalbee good to annoint the brest with oile of lillies, almonds, and Maij butter. Note this, that the Cold Commonly commeth by reason of Cold humours which greeuouslie afflict the lunges; for which cause all hott and sweet things, and such as procure spittle and ayre, are fitting in this disease, as are abouesaid. And sometimes it proceedeth from a hott cause, which maie be discerned when it is accompanied with a great alteration and hott sevour; and then must the patient abstaine from drinking of wine, and do all as solloweth.

Against a Cough which proceedeth from a hott cause.—Take of the Sirrops of violets and Iuiubes, of each half an ounce, and in 3 ounces of Ptisan ministr it to the patient, or in warme water. To the same effect, give a losinge of Diatragacante, & after let him drinke three ounces of Ptisans.

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A rule to informe those that have the Cough.—They are to avoid all vineger, veriuyce, salt meats, fruits, and raw herbs; muddy and slimy sish; grose meats and excessive glutting of themselves. Thei likewise must take heed of drinking of wine betwixt meales, and of sleeping by daie, and presentlie after meat; winde, cold, and overmuch speaking ar[e] Contrarie vnto them, and all trauaile of boddy & spirritt likewise; restraining and keeping in their breath doth them good.

Remedy against short breathing.—Difficultie of breathing proceedeth commolie from Clamy and viscous flegme, wch possesset the lungs, or from matter weh is locked in the brest, and stopeth them, or from a Rheum that falleth vpon the lungs, and into the brest, whence groweth the difficultie to draw aire, and this is called by the Phisitians Dipsnea. or difficultie of breatheinge out; and that is called Astma. or difficulty both in drawing in the aire and in expelling it, and it is called Orthopnaa. For every one of these maladies, the things weh are ordained for the Cough are necessary, and that which followeth. Take an ounce of Raisons of the funne, the stones taken out, two fatt figgs, the pulp of one date dried, hisope, maidenhaire, licorace, the lungs of a fox mashed in wine, or scabious water, of each one drachme; of fugar peindes two ounces; incorporat all these wth siropp of licorace, and make a loch, and vie it often wth a flick of licorace long time after meate.

Another receipt.—Take horehound, Maidenhaire, and hisope, of each a handfull; of licorace, Dates, figgs, parslie, Fennell seeds, of each half an ounce; boile these in a pinte of water till the third part bee consumed; then giue him to drinke 3 ounces thereof, in the morning, two howres before hee eate; and before, and incontinentlie after, it shall not bee amiss to take the biggnes of a walnutt of the conferues of Colewarts, or a loosing of Diaphisopi or Diaireas Salomonis.

Salomonis. The loch of the fox lunge is very good for this Æstma.

An ointment for a short breath.—Take 2 ounces of oile of sweete Almonds, of Maij butter wout salt one ounce, and a little saffron and new wax, and make an ointment to anoint the brest evening and morning.

A regiment for short breathing, which often times is caused by flegme wek is imbibed and gathered in the lungs.—It is behoofull to observe that rule weh is set downe for the Cough, and to liue in drie places and farr from fenns and marshes, and to lie in a Cleere and noe Rheumatique chamber, wherin, during the winter time, let a fire bee kept of dry woode without fmoak. Let the patients bread bee leavened, And let him forbear all tarts, cakes, fimnels, and crust of pastie, all baked meats are nought for him; as harmfull likewise are pease, beanes, Chestnuts, medlers, and fuch like; or anie meate that is windy, or stoping fish that is rosted on the gridyron is less harmfull. Barlie Creames, broth made with red Colewoorts, or the broath of an old cock fodden with hifope and a little faffron, are very good; foe are figgs, raifons of the funn, dates, pippin, kernels, and fweet Almonds. Suddaine and hafty motion or exercife ys very dangerous, although ordinate exercise before dinner bee very good and profitable. Wrath, vexing, despight, and other passions weh enslame the heart and spirrits, ought to bee avoided.

Remedies for those y have the Ptisick.—Ptisis is an vicer of the lunges, by meanes wherof the bodie consumeth in such sort that nothing remaineth but skinn and bones. And you shall perceaue when a man is troubled with this sicknes, because hee dailie growes mor[e] drie and leane, his haires shed, and hee troubled with a violent Cough, and spitteth thick matter, wh some streakes of bloode in it. And if that

w<sup>ch</sup> hee spitteth were put into a bazon of water it will sinck to the bottome. Galen speaking of this mallady saith, that hee neuer knew man that escaped it, And that beeing at Rome hee counsailed such as were sick thereof to inhabit mountanes and hyllie places, farr from waters or plashie marshes, whereby theire life was prolonged. Although at last thei died of the same sicknes, yet it is not amiss to set downe remedies for them. And that which most profiteth them is to drink euerie morning two or 3 ounces of Asses milk, newlie milked or drawne, and everie time to put into ye same a spoonefull of sugar roset, and to eat conserue of roses, Pignolate, and Diatracanthum, and to annoint their brests, both before and behinde, wth oile of sweete Almonds and Maij butter.

Another experimented remedie.—Take 2 ounces of Pympernell, and beat them to powlder, and afterwards, who fugar, make an Electuarie, whereof euerie morning giue the fick two dragmes, with three ounces of Pimpernell water with fugar.

The distilled water of snailes is verie good to bee drunck by those that have the Ptisick in the morning, and for all such as are drie & leane.

Another remedy.—Take of the 4 Cooling feeds, and quince feeds, of each 3 drachms and a half, of white popye feed 5 drachms, of the Iuice of Licorace, Hisope, Amidon, gum Arabeck, & Diatracaganthe, of each one drachme and a half, of sugar penedes to the quantity of them all; make a powlder of these, and take 2 drachmes thereof euery morning, with 2 spoonefulls of sirropp of Iuiubes; or in steed of that powlder, let him drinke Ptisan, or Coltssoote water, to the quantitie of 3 ounces; this powder is excellent against the Cough and consumpcon of the lunges, wherewith HALY saith that hee healed a religious man.

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A regiment for fuch as have the confumption of the Lunges.—Thei must vie those meanes that are sett downe for the Astma, and avoid all spices, except it bee safferne. Thei must likewise shunn all sharp, sower, and eager thinges, & avoid all hunger and thirst, nourishing themselues with meats of easy digestion, and such as nourish freely; of weh fort are Coollises made with Capons, barlie Creames, almond milk, yowlks of egges, veale, lambe, kid, sheepes seete, and little birds which live in the woods, and Crevises and river fish that are scaled, with snailes boiled wth sennell and hisope.

They must live at pleasure and entertaine some plaie or sport without travaile; thei must avoid laxative medicines, because A flux in that disease causeth death, we is contrary to the difficultie of breathinge, in we, of necessity, they must allwaies keepe their body soluble, either naturally or by medicine.

For the Plureste.—This disease is called pluresie by reason of a skin called pluræ which investeth the ribs, and in it there are ingendred impostumes, caused of blood and Chollerique humours, of which the plewrise is gathered. This disease is known by 4 signes; first, because the patient hath a most violent sever; secondlie, by the paine weh is in the side, weh resembleth the pricking of a dagger; Thirdlie, by the patients shortnes of breath; and sourthlie, by his Cough, weh is verie violent. By these signes you may know when it is a true plewrise which growethe in the inward skins of the bodie. Yet is there another Bastard plewrify weh groweth in the outward skinnes of the ribbs, and in this the patient hath not so great a sever as in the other.

The remedie.—The patient ought to open the liver vaine on the fyde pained, although AUICEN in the three first daies thincketh the contrarie. But the first received opinion is the best, after bloud lettinge to the chaunge of the bloude,

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yt shall not be amisse for him to applie a blather full of hott water to his syde, and eveninge and morninge to anoynte his side wth oyle of Camomell. Further, he ought to take glister made of whaie, wth Cassia and oile of Violetts and honie of roses, yf his bodye be bounde. Instead of which glister it is not amisse to take an ounce of Cassia before dynner, either in a Bolus, or wth Ptisan or Scabious water.

Another Remedie.—Take the distilled waters of broome flowrs, scabious & Carduus Benedictus, of eache equall parts, weh mixed togeather, giue him a drincke euerie morninge to the quantity of three ounces, and lett him anoynt his side with the oile of Broome.

Another finguler Remedie.—Take three ounces of Carduus Benediclus water, wyth a spo[o]nfull of white wyne, and six yolks of Fresh eggs; all theis beinge mixed all togeather lett the patient drincke yt of warme as soone as hee cann.

Another experimented Remedie.—Take twoe good handfulls of horfedunge, and Twoe racies of ginger in poulder, and put the faid dunge and ginger into a faire lynnen Cloath, then put it into a newe glased pipkin, and seeth the Cloathe or bag, fast Closed, in Twoe pints of white wyne tyll the thirde parte be Consumed. Giue the patient some three ounces of this wynne everie morninge, and after he hath druncke his winne, Cover him Cloase that he maie sweate.

A regiment for the pleurefie.—The patient must neithredrincke wyne [n] or cate slesh, but Content himself to drincke Ptisan, Barlie water, and suche like; and to eate barlin Creames, Almond milke, roasted applees, Raisons of the sunne, and things of that nature, vntill the season be extinguished. And to surther his spettinge yt shalbe good for him to vie Coole and openinge sinapis, Pillula albar Diatragacanth,

Diatragacanth, fuger Candie, and other fuche remedies which are good for the Coughe.

For the paine in the fide weh is noe pleurefie.—Oft tymes there groweth a paine in the fide weh wee call a stiche, which proceedeth from wynde. For which infirmity it is good to applie hott thinges, as a hott toaste of breade, a bag sull of oats and salt fried togeather. It shalbe good likewyse to vse a dishe of woode filled wth hott Ashes, horehounde, rue, wormewoode, marioram, Baies and Camomill.

Another Remedie for the same.—Take a Colwoorte roote, and herbe mullen, of eache one ounce; of Vervane, Motherwoode, Sage, mints and Tansie, of eache as much as sufficethe, or haulf a handfull; distill a water from them, and lett him drincke three ounces thereof as longe as the paine endureth.

Another.—Take the fayd hearbes and roots, and stampe them wth white wine, then straine them, and give the patientt twoe ounces thereof three howers before meate.

#### THE FOURTH CHAPTER.

#### Of the infirmities of the hart.

Then is the disease called dibilitie, and seblenes of the harte when the Vitall spiritts are desective wythowt a manifest Cause; or when the bodie consumethe and becometh discolored, and that the Vitall operacons are weakened without a sencible harme to the other members but to the harte; and yt maie come of an impostume, for went it is in vaine to seeke remedie, because that every impostume of tharte is deadlie; and this weakenes of the harte maie Chaunce by some accidentall Cause, which maie be knowen

knowen when there is greate and vehement heate in the brest, yf so be that yt diminisheth more in draweinge in the Coulde then by drinckinge coulde water.

The Remedie.—Give the patient that hathe the feblenes of the harte, and is readie to fainte by reason of the feavor or extreame heate he suffereth, everie morninge the weight of a Crowne of the trochisques of Camphire in the wyne of Pomegranats, and applie to his leste syde, about the region of the harte, a peece of scarlett or lynnen steeped in roosewater and Vinagre. Insteed of web trochisques yow maie give the electuarie Called Diamargariton frigidum every morninge a lozinge. It is good likewise for the said seblenes of the harte to vse Conserves of Roses, Vialetts, and lyllies mixed togeather, and to smell roases, lyllies, rosewater, and vinagre.

Sometymes, and that verie often, this weakenes of the harte proceedethe from a Coulde and dry Cause, which is without a seauor, wythe seare and sadnes.

A Remedie.—Take of the electuaries called Diamoscus or Pliris Archonticon every morninge, the quantety of a lozenge, then lett him drincke a litle good wyne or buglosse water after yt, and annoynte his brest wth Olium nardinum. Moreouer giue him, once a weeke, siue howrs before he eate, a drachme of good Treacle, or methridate, dissolued in a lytle whyte wyne wherein a lytle mace hathe beene boyled.

To the fame effectt.—Yow maie oftentymes give the patientt, at such tymes as hee fainteth, Cloves, Cinamon, nuttmeggs, and the roots of the Coale Condite, prouided that the patientt haue noe Consumption, in weh Cause he ought to abstaine from such things. Insteade whereof, yt shall not be amisse to nourishe him with good meates & broathes

broathes wythowt spice, and to take, euery morninge, three or fower ounces of Asses or goats milke, wth suger of Roses.

For the tremblinge of the harte.—Which by the Phisitian is called Cardiaca passio, otherwyse the tremblinge of the harte, w<sup>ch</sup> sometymes Comethe w<sup>th</sup>, sometymes w<sup>th</sup>owt, a feauor applie theis:

Yf yt come wth a feauor.—Yt is good to open the patients liuer vaine, to giue him, euery morninge, firope of pomegranets, or limons, in forrell, fuccory, or rose water. Moreouer the patient ought to smell Coolinge and arematycall things, as roses, Violetts, lylles, and rose vinegre. Againe, yt shall not be amisse for him to take an insusion of a drachame of good Rubarbe, wyth an ounce of sirope of roses, in three ounces of Buglos water. After wth yt shalbe sytt to applie vppon the leste papp a lynnen Cloath steeped in plantaine water, roses, & sorrell water, wth a lytle rose vinagre.

A remedie when the tremblinge of the hart is withowt a feauor.—Give the ficke patient a Drachme of the poulder of Diamargariton Calidum, and the thirde parte of the powld of Electuaria de Gemmis. Then lett him drincke twoe or three ounces of buglisse and balme water mixed togeather.

Another Remedie.—Take Masticke, lignū aloes, Cloues, Cinomon, nuttmeggs, Cububes, of each one scruple, which is the Thirde parte of a drām; of Doronecum Romanum and perles, of eache sisteene graines; of the seeds of Basil, Tenn graynes; of Amber and nuttmeggs, Twoe graines; of the Conserues of Buglesse and Colworthes, of eache haulf an ounce. Make an electuary of theis, wth sower ounces of suger dissoluted in white wyne and buglesse water; Of which hee is to take Twoe drachmes euery morninge, and drincke a lytle pure wyne after.

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Another Remedie.—Take of the distilled waters of Buglosse, balme, and borage, of theis three togeather one pynte, and half a pinte of good wyne; poulders of Cinamon, Cloues, and nuttmeggs, of eache twoe drachmes. Mix all theis togeather verie well, then lett them haue a Walme one the fire, then steepe a lynnen Cloathe, or a peece of scarlett, in the lyquor, and applie yt vnder the leste papp.

Otherwise.—You maie make a bag and quillit wyth the poulders of fanders, and the aboue said Aromaticall spices and other Cordiall poulders, and applye yt hott vppon the lefte papp.

Another Remedie.—Make a Pomander of ladanū, Lignā Aloes, the Rines of Citrons, mace, Cloues, borage flowers, amber, and Storax Calamite, wth waxe, and lett the ficke beare yt about him, and often fmell the same.

Another.—It is good to give the patientt, in the morninge, three ounces of bugles water, wherein Cloues have beene boyled. It is likewyse verie good for him, every morninge, to drincke three ounces of a Iulebe made with half a pynte of balme water, and three ounces of suger. Confessio ex hiacyntho is an exclent and singular remedy for the tremblinge of the harte; But yt is for greate and noble persons, and not for the poore.

For Sincope or foundinge.—Sincope is an extinction, or fupplession, of sence and motion thorowe the hole Boddy, and therefore by the Philosophers it is called a Temporall, or lytle, deathe. It maie likewyse be called the greater faintinge of the harte, because the faintinge of the hearte is a way to soundinge.

A Remedie.—When the patient foundethe fuddenly, fprinckle Could water and rofe water vppon his face, except

in the foundinge in a woman yt proceedethe from the Mother, in this Cause yow are to forbeare all sweete things, and applye all stinckinge and filthye things to her Nostrills, as Partridge seathers, burned Castoreum and Assa fatida.

Moreouer, yow ought to give the patient a lytle good wyne, which is a thinge which fodainlye Comfortethe, as AUERRHOIS faithe; afterwards chafe and bynde his armes, and this very stronglie, and procure paine, and then loose; then provoake the patient to sneeze wh bloweinge into his Nose the poulders of longe pepper, Euphorbium and Castoreum. And yf for all this the patient revivethe not, The disease is mortall.

Yow are to noate That yf foundinge growe from fome greate refolution of the spirites, as after some greate evacuation, eyther by swett, flux of bloude, or by stooles, yow must not Cast Could water on the patients sace, nor vse stronge ligatures, but keepe him quiett in a place wthowt moveinge. Lett him drincke good wyne, and norishe him wth meats of easye disgestyon, as Chickens, Capons, partridge, Veale, Mutton, or Kyd, of which you are to make good broathes, Coulises, and restoratives, either by distyllation or otherwyse.

#### THE FIFT CHAPTER.

Contayning Remedies for the fickenes of the stomacke.

The stomacke is the storehowse of the Bodie to receive all necessarie nutriments for all the members, and yt is scituated in the middest of the bodie to diseste the sayd meate, and ys often troubled wyth weaknes and wants of disestyon; sometyme thorowe error of the quality and quantyty of the meate, and sometymes by reason of slegme or rheume, which discendethe from the hed.

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A Remedie.—Hee must vie abstinence, and eate meates of easye disgestyon soberlye, drincke lytle good wyne, and he must purge his stomacke with pilles of Hiera simplex before meate, or take three of theis pilles at fower of the Clocke in the morninge, yf the Repletion be greate. At night, when he sleepethe, lett him keepe his hande vpon his stomacke, or laye a lytle downe pillow, or a bag of wormewoode or Marioram, vpon the same. Sometymes this debylitie happenethe neither thoroughe distyllation or rhewme, [n]either drinckinge or eatinge, but by reason of fome viscous or flammy flegme contayned in the orifice of the stomacke, which is the Cause that ingendrethe rume, and makethe the meate to fwyme in the fame wyth lytle thirst, and sometymes with sower belchinges and swellinge. This debilytie cannot be p[er]fectlie healed, but you maie ease yt for a tyme, doeinge that which followethe.

A Remedie for the weaknes of the stomacke.—First give the patients stomachall pills twoe or three howers before he eate, more or lesse, accordinge to the smale or greate repletion of his stomacke, and after, you are to give him in the morninge, Twoe howers before his dynner, and an hower before supper, at every time, a lozeinge of the electuary called Diagalanga, or of anie other Called Diasimenü, which electuaryes Consume wyndes and warme the stomacke, and thereby expell the evell Coulde and wyndy Complexion of the same.

Another.—Greene ginger is verie good; yt will likewyfe proffytt him muche, in the begininge of his refexion, to take Annyseeds and fennell seeds wyth sugar, or a Tost of breade steeped in good Muscadine, wythowt drinckeinge the said wyne, except it be in the ende of his meale.

Another Remedie.—Take Masticke and Ladanum, of eache one ounce; mints and wormewoode beaten to powlder, of eache

eache one drachme; Turpentine as much as will ferve to Incorporate them togeather, & make a plaster of them and spreade yt vppon leather, and applie yt to the stomacke. Insteade of which plaster yt is good to anoynt the stomacke wyth the oyles Spikenard and Masticke, or to applie a warme Tost, steeped in wyne, whereon yow maie putt poulder of Cloues and Nutmegs.

Sometymes the weakenes of the stomacke is Caused by heate, the which you may discouer when the patyent hathe litle appetyte, greate thirst, and sometymes paine in the heade; before meate and after he hath rotten belches, wherevpon sometymes ensuethe vomitt.

A Remedie.—Yf in fuche dibility you perceive that the party fpyttethe much, and hath a defire to vomitt, yt it is good for him to take five drames of Hiera pic[r]a in the decoction of Cicers, or wth twoe or three ounces of wormewoode water, and in the ende of his repast lett him vse Coliander seede prepared, and avoyde drinckeinge after he hath slept by daye.

To the same effect.—To the same effect Comfited Mirabolans Chebulæ may serue, of w<sup>ch</sup> he maie take once in a weeke, at sower of the Clocke in the morninge, a half, or a whole one at a time, takinge that which is in the midle out.

Yf in the fayd debylitie of the stomacke, weh is Caused thorough heate, there appeare noe abundaunce of spitle, but drynes of the mouth, wyth thirst, and stinckeinge and sumie vomitt, it is good, euery morninge, to give the patientt Sirupus acetosus, sirop of Roses and of Quinces, wyth endiue and succorie waters. Then lett him take Hiera picra, as is above sayd, or suche a purge as is sett downe in the remedyes of the heade for Coller.

It is to be noted that in this debilytie of the stomacke, yow ought neither to vse cerate, plaster, or bag wheare there is heate, for feare of augmentinge the Cause; but it is profitable

profitable to anount the stomacke wth Coolinge oyles, suche as are oiles of Roses and Quinces. And yf he haue a minde to vse a plaster, make yt of red roses and Sanders.

Against loathinge & abhorringe meate.—Sometimes the sicke mans stomacke is afflycted wyth a disease called loathinge, by which, Contrary to his will, he loatheth and refusethe all meats which are offered him, as a man in helthe taketh pleasure in his victualls. And the cause of this maladye is repletion of Chollerique and gross and Clammy slegme gathered in the stomacke, and the sicke partie is verie thirstie, hath his Tounge drye, his mouth bitter, and sometymes he vomiteth yellowe Collor.

A Remedie.—Hee is to purge Chollor accordinge to the direction before specyfied. And yf his vaines be greate and full of bloude, you maie lett him bloude on the right arme, in the vaine that best appeareth. And to enkindle his appetyte, yt is good to lett him eate and drincke whatsoeuer he desireth, althoughe yt be lesse prosytable, and to giue him the Iuice of Pomegranats.

For Belchinge.—Belcheinge is a kinde of inflatiue windines expelled out of the stomacke by the mouth, and yt proceedeth from desecte of heate and seblenesse of the stomacke, which ingendreth winde. By which meanes you may perceive that yt signisseth a Could Complexion, which is the cause of such windines. Soe that after dynner yt is good to admynister their meanes solloweinge.

A Remedie for the winde of the stomacke.—Lett the patient avoyde all fruits and rare harbes, such meats as are harde of disgestion and syll much, espicially of sleepinge by daie. He must, fastinge, take a dredge of anise & sennell seeds, Comynseed, and Carrawaies in poulder wth suger. It is good likewyse, in the morninge before he eate, to give him

him a lozeinge of Aromaticum Rosatum. And he that hath his stomacke pained and Coulde, yt shalbe good for him to take, euery morninge, Lozenges of Dianisum and Diaciminum, and afterwards to drinke a spoonfull or Twoe of good wyne.

Another.—You maie give him a lytle poulder of galingall in wyne, or a lytle poulder of Comion wyth good wyne.

Another.—It is good in the morninge, fastinge, to give him Twoe ounces of pure wyne, wherein bay berries have beene boyled wyth aniseeds and Carawaies. And yf you add a lytle pure Franckinsence, the wyne will proffytt more; and outwardlye applye a bag full of Camomill, Rue, wormewoode, and marioram.

It is good likewyse to anounte the stomacke wth oyle of Spicknard or Bayes.

Sometymes belchinge and windines Come before meate, and the Cause thereof ys viscous & waterye slegme which is in the stomacke.

A Remedie.—You must purge the slegme wth Pillulie chochice, or diterarthamum, as I have shewed yow in the remedyes of the paine of the heade Caused by flegme. And before you give him his purge, for three or fower mornings, twoe howers before Dynner, Let him take twoe ounces of firopp of wormewood, or Mynts. After which purge, you maie anount his stomacke with oile of Masticke, fpicknard, wormewood, or lyllies, and then applie GALENS stomachall Cerale, or seare Cloathe, or a bagge basted with marioram, wormewood, and Camamill. After that, euerie morninge, lett him take a lozenge of Diagalanga, or fuch like. It is to be Noted That yf the patientt cannot take anie purgation suffycientlie to evacuate the fullnes of his stomacke, which hindereth his appetyte to his meate, he must be emptyed by Clister thus: Take a pinte of Barlie water, disolue therein one ounce of Diacathalicon, three ounces

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ounces of redd sugar, and three ounces of oile of Dill and Camomill, and iniecte a glister. Then lett him take a pill of *Pillulæ Elephangine*, or of *Hiera simplex*, before dynner or supper. Furthermore, yow are to observe That yf before his meate he seele a heauines in his stomacke, you maie minister the same pills one hower before his meate.

For Hitchocke or Yexinge.—The Hitchocke is an evell motyon of the expulsive vertue of the stomacke, incyted by the Censible vertue to expell that which is hurtfull.

This yeckinge fometyme Cometh of emptynes, by reason of the weakenes of the stomacke after a longe sickenes, or by a bloudie flux, or violentt scowringe, or other stronge evacuation, which is verie dangerous, and often tymes deadlie.

For which Cause you ought to give him Restoratives, such as are poched eggs, barlye Creame, almond milke, wyth astringent herbes, Yf the bodie be oversoluble, and all such things as are easelie dissested and nourish stronglie. It is good likewyse, in a flux, to take especial Care to bynde the bodie to cause the sicke to sleepe longe, and to anount his stomacke with oile of sweete Almondes.

Sometymes the Hitchocke comethe of fulnes where the stomacke is filled wyth humors, and wyth meate and drincke, whence arisethe a thicke windines, which cannot easelie be resolved.

Yf the stomacke be overcharged wth meate, the patyentt must abstaine from eatinge vntill he hath eyther disgested his meate or vomited, and you must anount his stomacke with the oiles of Dyll, mastycke, wormewoode, or Castoreum. Yf the humors contayned in the stomacke be the Cause of the yecksinge, give him Pillula ante Cibum, or an ounce of Hiera picra dissoluted in wormewoode water, sower howers before meate; and everie morninge, after the operation of the sayd Hiera picra, lett him take a lozeinge of Dianisum or Diaciminum, or onely aniseeds and Carawaies.

For

For all kindes of Hitchcocke.—It shalbe good for him longe time to keepe in his breathe, to Cause him to sneeze, to travell muche, and endure thirst, and sleepe longe. It is good likewyse to Cast Coulde water on his sace, to affright him, to anger and vex him, for by this meanes the naturall heate, beinge recalled inwards, is fortyfyed.

For Vomitinge.—Vomitt sometymes happenethe wythowt greate violence, and by yt the patient obtevnethe helth. For which cause noe remedie ought to be applied thereunto, for it is a good accon of the naturall vertue of the stomacke. Sometymes vomitt is a violent motion of the expulsiue vertue of the stomacke, by reason of some evell matter Contayned therein.

A Remedie.—This vomitt ought to be furthered by giveinge the ficke warme water wyth oile to drincke, Wherevppon, wth his finger, or a feather, he maie provocke the fame and Clense his stomacke, prouided that the patyent haue a broade brest, and that vomytt prove not toe vyolentt for him, as it is in him that is narrowe Chested, and hath a longe necke, and is leane and weake sighted, for whome vomytt is verie dangerous.

Sometymes vomitt groweth by reason of the weakenes of the stomacke proceedinge from a hott and evell Complexion.

A Remedie.—You must give him stropps of Roses, quisingles, and mirtills, in barlie water or in succory water, to aswage his thirst, which comonlie vexeth him before his dynner and supper. You must anount his stomacke wth an ountment made of the oyles of roses and quisingles, wth Iuice of mints, and a lytle wax; or make a plaster of mints, roses ashees, and oyle of roses, and laie yt one his stomacke.

Another.—Take of Franckincence and masticke, of eache

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half an ounce, beate them to powder, and incorporate them wyth the white of an egg and a lytle Barlie meale, laie the fame vppon stupes, and applie them to the mouthe of the stomacke.

About the ende of his repast, it is good for him to eate a peece of marmalade, wythout drinckeinge after.

Sometymes vomitt Comethe by reason of a coulde and evell Complexion of the stomacke.

A Remedie.—Anoynt his stomacke wth oiles of Nardus and masticke; or mix wth the sayd oyles a lytle masticke, Corall, and waxe, and eveninge and morninge anoynt his stomacke.

Another.—Make a quilt of Wormewoode, Margeram, and dryed mints, of eache a lytle handfull; of Cloues, galingale, and nuttmegges, of eache haulf a drachme. Beate all theis to poulder, and baft them wyth Cotten, and fo make yould, and applie yt vppon the stomacke. Insteade whereof, you may take the sayd hearbes and drie them on a hott tyle share, and betweene twoe lynnen Cloathes laie them to the stomacke.

Another.—You maie take a Tost of breade and steepe yt in the Iuice of mints, and Cast vppon yt the poulder of Masticke, and applie yt hott to the stomacke, reneweinge yt everie three howers.

Another.—Take twoe handfulls of mints, and a handfull of Red rose leaves, boyle them in wyne, then take twoe ounces of toasted breade and steepe them in wynne, and afterwards incorporate them wyth the poulder of Masticke and the sayd mints and roses, and make a plaster of them, part whereof is to be applied to the patients stomacke when he woulde eate. This emplaster likewyse is good in a hott cause, Ys in steade of wynne, you boyle the mints and Roses, and steepe the Tosted breade in Vinagre.

To

To comforte the Stomacke after one hath Vomitted.—It is good to give the patient every morninge an ounce of sirope of wormewoode, or of mints. In steede whereof, yt shall not be amisse to give him a Tablet of Aromaticum Rosatum, or of Diagalanga.

To that effect.—Give him, morninge and eveninge, twoe howers before his meate, the poulder of Twoe Cloues in a fpoonefull of the Claryfied Iuice of mints, or half a fpo[o]nefull of dried rewe in poulder, wyth a litle wyne.

It is good likewise to beate Cloaves to powlder, and wth them as much of *Lignum Aloes*, and to give the waight of a Crowne wyth wyne twoe howers before meate.

It is to be noated That in all forts of vomitinge that yf the ficke patientt be bounde in his bodie, you studdye to minister him a Clister lenety made of the decoction of malloweis, holihocks, violetts, and barlie, wyth oile of violetts, hony of roses, and a litle Cassia. And yf the Vomytt growethe by reason of the couldnes of the stomacke, and vppon Coulde matter contayned therein, to this Clister you maie ad[d] wormewoode, hisope, rue, and Camomill in the decoction; and in steade of oayle of violetts, you must putt in oyle of Camomill, or lyllies, and give the sicke a pill of mastycke before his meate.

It is meete lykewyse to observe That mints Crinsed and mixed wyth oyle of Roses, and applied to the stomacke, is good against all kinds of vomytt.

For the paine of the Stomacke.—Paine of the stomacke Chanceth sometyme by reason of wynde, and it is Called an extensive paine, which is Cured by applyeinge vpon the stomacke a spounge steeped in wyne, in wen Rue and Camomell haue beene boyled; or anoyntt the stomacke wyth the oiles of them.

Otherwise you maie heate, as hath beene taught you in the remedies of the hitchcocke, and, as hereaster shalbe

faid, in the remedie of all paines of the stomacke. Sometymes the same paine Comethe there on repletion of humors, And yt is Called an agravatiue or fillinge humor, which must be healed by purgation in giueinge the patyentt one ounce of Cassia, newelie drawne, wyth some droppes of oile of aniseeds, wth stomachall pills, to the quantytie of a drachme, wyth Hiera picra, or Hiera simplex, accordinge to the abylitie of the patientt, soe as he take, before his purge, suche siropps as are sett downe for the weakenes of the stomacke.

Sometymes the paine of the stomacke growethe by Coullour, or from salt slegme, which is verie sharpe, in went the sicke hath a bitter, or saltishe, tast, greate thirst, and hee seelethe heate and gnaweinge in his stomacke. For which it is good to giue him Siropp of Roses, or a siropp made of sugar and vinagar in boyled water. In steade whereof, you maie giue him the waters of andiue, succorie, and such like, wyth a litle wormewoode water. Then must you giue him a medecine that purgeth Chollor, as hath beene sett downe heretosore for the paine of the heade proceedinge from Chollor; or provoake him to vomitt, in giveinge sirope of Vinagre, or oximel scilliticum, wyth the decoction of radishseede.

Sometimes suche as are sicke, impatient of delayes, demaunde noe other thinge but the asswadginge of there paine, and will neither admitt vomitt, purge, or glister. Sometymes likewise the paine is soe violentt and stronge, and the sorces soe weakened, that you must omytt the Cause, and studdy to extinguishe the paine. To which effect, wie this that followeth.

A Remedie for all paines in the stomacke.—Take Camomill, melilote, wormewoode, mallowes wyth the roots, and all bay leaves, paritorie, and penny royall, of eache one handfull; of linseede a pounde; of semigreeke seede, haulf a pounde; of anise seeds, and sennall seeds, of eache haulf an ounce:

ounce; beate theis, and boyle them in water, and steepe spoundges in the licour; and when you have well strayned the licour from them, applie them on the payned place one after another, and warme them afreshe when they beginne to Coole; and, after suche applycacons, anoyntt the stomacke wyth oyles of Dyll and Camomill.

Another.—Take a hoggs blather, and fyll itt with the fayd decoccon; then wrap yt in a lynnen Cloath well Clenfed, and applye yt on the paine, and heate yt againe oftentimes, and often applie yt, and then anoynt the stomacke wyth the oyles aforesaid.

Yf the paine be stirringe from one place to another, yt is a signe that yt proceedethe from winde; for which Cause, applye a bagg full of myllitt and fryed salt, and yt will discusse yt.

Another Remedie.—Take the Crommes of a hott loaf as it Comethe out of the oven, steepe them in oyle of Camomill, or of spike, and wrap them in a lynnen Cloathe, and applie them vpon the paine.

Another Remedie.—Sett a greate Cuppinge glaffe vpon the Navill, and leaue yt there for an howers space.

Another.—Lett him take twoe drachmes either of Dianifum, Diacyminu, or Diagalinga, and infuse them in wyne, and lett him drincke thereof twoe howers before dynner; or in malvoise you maie infuse them.

Another.—It is a finguler remedie to drincke Castoreum, in a lytle quantytie, in wine.

Another.—Lett him take, twoe howers before dynner, three or fower ounces of the decoction of mints, annyleeds, Comynseeds, and fine incence; or give him a tablett of Aromaticum gariophillatum.

Another

Another fingular Remedye.—Take twoe ounces of the Iuice of mints, a quarter of an ounce of the Iuice of wormewoode, of Cloues, Lignum Aloes, of the woode of Balme, called by the Apothicaries silvaloes, in poulder, of eache half a scruple; and mixeinge them warme togeather, give yt the patyentt to drincke three howers before meate.

#### THE SIXT CHAPTER.

Contayninge Remedies for the infirmities of the Liver.

The liuer, a Cheif and espicyall member of the bodie, & a principall instrument of the generation of bloude and other humors, is planted and scytuated on the right syde, vnder the smale ribbs, which is ordayned to make a seconde disgestyon of our meats, and of them to make thoes humors which norishe all the members of the bodye by the naturall heate thereof beinge Comforted by the heate of the harte.

But fometymes it is yll affected by excessive bloude, or Cholericke humors which inflame the same, or by slegme which diminisheth the heate thereof.

A Remedie for a hott Liver.—Yf the liver be overheated thorowe aboundaunce of bloude, the patientt hath a redd vrine, his pulse is quicke and full, his vaines distented, and hee findeth the spitle in his mouth and on his Tounge more sweete then yt was vsuallie. For which cause it is good to lett him bloude one the liver vaine of his right Arme; And to vse lettice, forrell, pursalaine, hopps, and suche like in his broathe; and sometymes lett him drincke the waters of theis hearbes saftinge, or els Endiue water to Coole his liver.

The regiments for this disease.—He must abstaine from drinckinge wine or eatinge sleshe; and ys it be needefull that

that he either drincke wine or eate fleshe, lett him temper his wine wth forrell water, and boyle his meates wyth sower grapes, forrell, lettice, or endiue. The best for him is to drincke Ptisan, or Cider, or smalle beare, and to eate pease pottage, Almonde milke, barlie Creames, roasted apples, and damaske preymes stewed, tyll such time as the heate be diminished.

Hee must be carefull That his bodie be kept soluble eyther by supposicons or Clisters.

Yf the liver be overheated thorow Choller, the patientt hath his vrine Cleere and yellowe aboue measure, greate thirst and litle appetyte, and hee seelethe greate heate in his boddye, and Commonlie hee is bounde, and his Coulour inclinethe to a yellownes. This sickenes of the liver happneth in summer time.

A Remedie.—The patient must take, twice a daie, an ounce of the sirop of Endiue, or Violetts, in three ounces of Ptisan, three hower[s] before dynner and three howers before supper, or at night when he goeth to bed, and contynue the same three or sower daies. In steade of which siropes hee maie take a draft of Ptisan, or three ounces of endiue, forroll, & succorie waters, mixed togeather at one time. Then one the sift daie, vppon the breake of the daie, lett him drincke a purgative medecine that voideth Choller, such as is this that followethe.

Take half an ounce of Cassia, newlie drawne, a drachme of good Rubarbe, and insuse them for a nights space in endiue water, wth a lytle Spicknard; straine them stronglie in the morninge, and add to them an ounce of sirope of violetts; this maie you mixe wth three ounces of Ptisan, or Clarified whaie, and give yt warme to drincke.

Insteade of this medecine, which is for the richer fortt, give the poore patient a Bolus made of half an ounce of Cassia, and three drachmes of the electuarie de fucco rosarum, and give him brothe three howers after; after this hee maie sleepe,

fleepe, but all the daie he must keepe his Chamber; and yf yt likethe him better to take his medecine in drincke, then, as aboue said, in Bolus. Lett him dissolue the same in Clarified whay, or endiue water, and drincke yt at sower a Clocke in the morninge, wythowt sleepinge after yt.

Another laxative medecine.—Take half an ounce of Diapruins laxative, diffolue yt in three ounces of the decoction
of prones, or wyth fuccory water, and give yt him warme to
drincke in the morninge, five or fix howers before he eate.
Infteade of which Diapruins, you maie take haulf an ounce
of the electuarie de fucco Rofarum, and make a medecine as
is above faid. And yt is to be noated, That yf the patient
be either weake or easely moved, you are to diducte a
drachme of your medecines. After the faid purgation, it is
good to refreshe the liver owtwardlie by applieinge, on the
right syde vnder the Lowest ribb, A plaster of vnguentum
fantalium spred vppon a lynnen Cloath sower singers
broade; or to somentt the sayd place wyth the waters of
endiue, plantaine, Roses, wyth a little vinagre, all warmed
togeather.

Further, yt is good to take every Morninge, before meate, a lozenge of the three Saunders, and after to drincke three ounces of Endiue water.

The Regiment for such as have the heate of the Liner.—
The patients ought to avoyde all slesse and salted sisse, stronge wines, garlike, onions, mustarde, and spices, and to refraine anger. It is good for him to vse a Iuleb made wyth an ounce of Conserue of Barbares wth succory water, to vse vinagre of sower grapes, Lettice, sorrell, purceline, spinage, and hopps, and sometymes a lytle vinagre yf his stomacke be not badd. This regiment Is profytable in the time of the plaudge and soultrie hott daies.

Another Inleb for the heate of the Liner.—Take haulf a pynt

pynt of Rose water, a quarter of a pinte of endiue water, and fine ounces of fyne suger, and make a Iuleb thereof, and drincke thereof three ounces, fastinge. And yf hee desire to drincke yt to Coole his thirst, hee maie mixe yt with twoe parts of pure fountaine water; or yf he will haue yt more Coolinge, add twoe ounces of vinagre, or the Iuice of a Pomegranite. Yf his liver be tooe muche cooled by a slegmatique humor imparted in the same, the sicke partie hath a thicke and white vrine wythowt tincture, his face is white, his lipps pale, he hath litle bloude, and he seeleth a heavinesse about his liver.

A Remedie.—Hee must drincke, for three or sower daies, about daie breake, oximel duireticum wth the decoction of Smalladge and purceline, or smalladge water and sennell water, and then take this purge for slegme. Take six drachmes of Diaphenicon yf the patient be stronge, or half an ounce yf hee be weake, and dissolue yt in three ounces of the decoctyon of Smalledge, perclie, and sennell roots warme, and drincke yt siue or six howers before he dine. Insteade of which medecine, you maie giue him twoe drachmes of the Trochisques of Agaricke wyth sennell water.

Another laxative medecine.—Take haulf an ounce of Diacarthamum, or halfe an ounce de citra folutive, wth three ounces of pursley water, hisop, or fennell water, five howers before he eate, and keepe his Chamber that daie.

Howe he ought to gouerne himselfe.—The patient maie drincke good wine, and vse ginger, Cinamon, and grains of paradice, anniseeds, and fennell seeds, and hott hearbes in his broath, as sage, hisope, tyme, marioram, and parsley. Hee must avoyde all fruits & raw herbes; and yt shall not be amisse to make him a plaster of smalladge, wormwood, spicknarde, beaten to poulder, and incorporated wyth the oile of dyll, and laie yt to his liuer.

G For

For the Obstruction of the Liver.—Obstruccon sometimes happeneth in the hollowe or concavity of the liver, and is knowne by the Compassion and paine of the stomacke, and is healed by laxative medecines, such as are sett downe before

And fometymes this stoppinge is in the bunchie, or gibbous, parte of the liver, which is knowne by the reason that the patient hath greate paine in his backe and Raines, and yt is healed by openinge medecines, as by the stropes de radicibus, and strop of Maydenhaire, and by drinckinge the decoction of fennell, smalledge, and parclie Roots, succory, and butchers broome, and sperage, or the distilled waters of them.

This oppilation oft tymes cometh thorough groffe terrestriall and melancholie bloude, which is derived from the members to the liver, or because such groffe bloude ingendred in the liuer, cann have noe Yssue, or passage to the members of the Bodye, because the vaines are stopped therewith, and yt is knowne by the vrine, which is high Coullored and Cleere.

The Remedie.—Giue him wine of Pomegranets, and firops of endiue and femotorie, with an openinge decoction. Then open the Liver vaine, and everie morninge lett him vse a lozenge of *Triafandali*, or three faunders.

Sometymes this stoppinge growthe thorowe abundance of Clammy Coulde, and slegmatique humors, which stopp the vaines of the liver, and then the Vrine is as Cleere as water.

The patientt must take, everie morninge, an ounce of Oximel scilliticum, in the decoction of Smalladge, sennell, and parsley roots, or in broathe made with them.

Sometimes in women there groweth a stoppinge of the Liver by reason of the retention of theare Monthlie sicknes, for which you maie lett them bloude in the Saphena vaine, in the inside of the soote; and Cause them to take, after the

newe

newe Moone, for feaven or eight mornings, an Opiate called *Tripheramagna*, at everie time haulf an ounce; and after, lett them drincke three ounces of Mugwort water, Hisopp, or fennell water, or the decoction of them, or of the openinge roots fodd in white wine.

#### THE SEAUENTH CHAPTER.

#### For the Sicknesses of the chist or gall.

The Gall is the fea of the Liver, otherwife called the bagg or purfe of the liver, which is planted in the hollowenes thereof to receive the superflueties of Choller, and to fend yt to the Bowells to evacuate togeather with the excrements all other thinges hurtfull, or naturally to be expelled owt of the bodie, to the ende to clense the bloude of that Choller. In which there groweth a stoppeinge. either in the vpper or lower orifice of the same, by which meanes the Choller retorneth backe againe into the Liver, and mixeth yt felf wythe the bloude thorow all the vaines of the bodie, And caufethe a fickenes, called the Iaundis, of which there are three forts; the yellowe Iaundise, which proceedeth from yellowe Choller; the greene Iaundice, which, by meanes of Choller, is as greene as the leeke; and the blacke I aundice, which is caused of blacke Choller, which is melanchollie, which cometh comonlie because of the stoppeinge of the spleene.

A Remedie for the Iaundife.—Yf the Iaundife come wth a feauor, the patientt is in danger of death before the feaventhe daie, and therefore it is not good to giue him phifique. But yf on the feaventhe daie, which is the Criticall daie of the feauor, or after, it is a good figne, And therefore you ought to affift nature in refresheinge and digestinge Choller, by giueinge siropp of Violetts in the morninge,

morninge, with nightshade water, or siropp of endiue with endiue water. Then must you purge Choller accordinge to the meanes sett downe in the infirmetyes of the liuer. And after, you must giue him a lozenge of *Triasandali triplicato Rhabaroace* euery morninge, twoe howers before meate, and after yt lett him drincke endiue and succorie water. Besides, yt is good to soment his liuer as is abouesaid, and to washe his eies wyth vinagre mixed wyth womāns milke, and to drincke a Ptisan made of Barlie, licorace, proines, and fennell Roots. And yf the feaver doe Cease, and the Iaundies remainthe, lett the patientt drincke sennell and pettie moerell water, wth sirops of sorrell and strawberies; and yt shalbe good to applie a quicke tench to his liver.

Sometymes the Iaundice hapneth withowt a feauo<sup>r</sup>, and maie be healed thus: Take fower ounces of Radishe water, and lett him drincke yt for the space of five mornings, three howers before dynner. In steade whereof, yt will muche proffytt him to drincke, euery morninge, sower ounces of the decoction of horhounde made wyth white wine, or as much of the decoction of Asparagus roots.

Another Remedie.—Take earthy wormes, and washe them, and clense them in White Wine, and then drye them to poulder, and give a litle spoonfull thereof in white wine.

Another medcine.—Lett him drincke, seuen or eight mornings, twoe or three ounces of the decoction of maydenhaire.

You maie likewise giue him the decoction, or distilled water of mouseare, or speedwell, for it is an exclentt Remedye against this sicknes.

Another Singuler Remedie.—Take the milke of a Cowe and white wine, of eache a pinte; diftill a water from them and keepe yt for a monthes space; then give the sicke twoe or three ounces in the morninge, twoe howers before hee eate, and at night to bedwarde.

THE

#### THE EIGHT CHAPTER.

For the infirmities of the Spleene.

The spleene is a member longe, softe, and rare, like vnto a spounge, and is scituated on the lefte side annexed in his concavous parte to the stomacke, and in his gibbous parte to the ribbes and backe, which is ordained to receive the melancollie bloude, and to clense the bloude of the same, for thereby the bloude remaineth pure and Cleane; by which meanes all the members are nourished, and man thereby is made more ioconde and merrie.

But oftentimes it happeneth That it is either stopped, or weakned, whence the blacke Iaundise proceedethe, and sometymes it is more greate, more full and grosse then it should be, by reason of overmuch vnnaturall melanchollie, which is called the lye of bloude engindred in the liver, which hindreth the generation of good bloude, for which the members become drye for wantt of nourishem<sup>te</sup>. Whereuppon the patient is called Splenetycall; and you shall knowe that he is travailed wth that infirmitie, because that after his meate, he is pained on the lefte syde, and is all-waies sadd, and the Coulour of his sace inclineth to blackenes.

A Remedie.—In all stoppings and impostumes of the spleene, wheather the humor be hott or Coulde, you must lett him bloude in the spleene vaine, called Salnatella, betweene the litle singer and the next, which is called Medicus. And yf the patientt seeleth a heate one his leste syde, and hath greate thirst, and his Tonge drie without appetite, yt signifies that such a sicknes of the spleene is Caused of a hott humor. To correct which, you must give the sicke partie, for sower or sine mornings, sastinge, the sirops of Endiue & Cetrach, or Finger serne, with the waters of Endiue and

and Cetrach, and afterwards a purgation made after this manner followinge.

Take haulf an ounce of the electuarie de succo Rosaru, and three ounces of the decoction of Capres and Cetrach, of which make a potion, and give yt fixe howers before dynner. In steade of which potion, you maie infuse haulf an ounce of Cassia and three drachmes of Diasene in three ounces of whaie, or in Cetrach water, and give it him to drincke; after the faid purgation, annoynt his spleene with oile of violetts. or oile of linfeed; or make a plaster of the said oiles wyth linseede and Caper roots, and laie yt vppon the spleene. After the faid purgation likewife yt shalbe good to applie night shade, the seeds of pursiane, and the poulder of plantaine, mixed wyth vinagre in the forme of a plaster. Yf the patientt haue more appetite then disgestion, and hath fower belchees mountinge owt of his stomacke into his mouthe, yt seemethe that the passion of the spleene Comethe by a Could melancholie humor.

A Remedie.—Give the patientt firops of Stockados and Cetrach to drincke, or Oximele Scilliticum wyth the decoccon of Cetrach Epithemū, roots of smalladge, parclie, tamarisk, and mints, or onelie wth the decoction of Cetrach and the Roots of Capirs. Then must you purge the melanchollie humor wyth one ounce of Diacatholicon, and twoe drachmes of Diasene dissolued in three ounces of the said decoction, or in Wormewoode & Cetrach water. And after anount the splene syde wyth oile of lillies, oile of dill, maye butter, the marrowe of an oxe, and hennes greafe, or doggs greafe, mixed togeather; or anount the fyde wyth Dialthea. The ficke likewise maie drincke the infusion of Cetrach made in white wine, morninge and eveninge, and to take Twoe figgs wyth the poulder of hisopp, pepper, or ginger; and yf he drincke wine, lett him mingle water therewith wherein gadds of steele haue beene quenched often. It is good likewise for him to vse Capers wyth oile and Vinagre.

Yf

Yf, because the spleene is stopped, the patient hath a blewishe, or leaden, Couler in his face and the whites of his eies, yf his appetite be taken from him, and the paine vexethe him one the leste syde, with hardnes, and his excrements be blacke, yt signifiethe a blacke Iaundis.

A Remedie.—Giue him the firops and purgations aboue named, and let him bloude in the Saluatella. Then diverse times, morninge and eueninge, applie a Cuppinge glasse vppon the spleene, withowt scarification; afterwards, you must take a Cloath steeped in good Vinagre, and applie yt often as hott as he can indure. Then must you annoynt the spleene with Dialthea, and contynue the same for sower or siue daies, and for other sower daies make him a plaster of twoe ounces of Ammoniacum dissolued in vinagre, and spread one leather and laie it one the place. Ys, by this meanes, the sicke person recourseth not his helth, It is the opinion of the best pshistians that you ought to vie the sayd meanes againe, at least once everie monthe, tyll halse a yeere be past.

A regimentt for all obstruction.—The patientt ought to vse fuch thinges as are easelie disgested, and feed sparinglie. He must avoide vnleuened breade, Cakes, tarts, pastria, porke, beefe falted, or smoaked flesh, muddie fishe, pease, beanes, milke, Cheefe, all fried meates, rice and furmentie, drinckeinge after supper, or vsinge roasted fruite in wine. Exercise and motion after dynner is good for him. Capers, speradge, and parclie roots are good in broath, litle feild birdes, kidd, tender & younge mutton, Chickens, pigeons, partridges, scalie River Fishe boyled wyth parclie and vinagre, fresh egges poached in water. Clarett or white wine at his meales maie be permitted him. It is good likewise for him to vse water cresses, sage, hisope, mints, fennell, parfley, and fuccorie with beets; to drincke the brothe of redd colworts, half fodd, is excellentt, and oftentimes to vse linseede and fennell seede.

THE

#### THE NINTH CHAPTER.

Of the Infirmities of the Bowells.

E Verie man hath fixe Bowells, three fmale, which are above the Navill, and three greate, which are scituated beneath. The first is called Duodenum, because yt is some twelve fingers longe; the seconde is called Feiunu, for that noethinge remaineth therein. The thirde is called Heos, because it is longe and subtill. The fourth, which is the first of the greate, is called Monoculus, because yt is like a pockett and hath but one orifice in yt; and in yt sometimes are wormes and winde, which Cause a paine in the bellie towards the right fide, which is a bastarde Collique. The fifte is called Colon, because yt hath diverse lecks and fouldes; And it proceedeth from the right fyde vnder the liver, and makethe his Revolution to the lefte fyde, wherein the Collique is engendred, which extendethe yt felf thorow the whole belly more then anie other paine. The fpot is called Rectum, because That neere vnto the left kidney it distendethe directlie to the fundementt. HIPOCRATES namethe the three bowells that are neereste to the stomacke Hia, that is to faie, small bowells, and when one of them is pained, yt is called Hiaca-pafio, a verie sharpe & greevous paine, which RASIS callethe Domine miserere, as the passion of the Chollique taketh name by the bowell Colon; which twoe infirmities are, as it weare, fifters, because they Communicate in the same Cause, which is stoppadge and cloasinge of the bowells.

A Remedie for the passions of the Collique and Hiaca passio.

—Because such passions are verie sharpe and difficulte to endure, which sodainlie procure the patient to sainte and growe seble, wee ought to succour him that is sicke with diversitie

diversitie of remedies. First, when suche paines come because of the boddie is bounde, you must minister an emollientt Clister, made of the decoction of mallowes, violetts, beets, bran, anniseeds, and ferngreeke seeds, with Cassia, Comon hony, and oile oliue; then putt the hott herbes, whereof the Clister was made, betweene Twoe lynnen Cloathes, or pound them, and frie them, and apply them hott vppon the belly. And yf the paine Cease not for all this, lett the patientt sytt in the said decoction vpp to his midle, and after that wth Dialthea and Butter annoy[n]t his navell. Yf the said Clister effectethe not his opperation, renewe yt againe, or giue him a longe suppositorie made wyth honny and Salgemme.

For the windie Collique.—Oft times the Collique and Hiaca passion is Caused by winde, which yow maie knowe when the paine Changethe from one place to another; And likewyse by a noyse in the bowells, wyth extreame torture and paine.

A Remedie.—Take Mallowes, beets, and pennie Royall, Marioram, Rue, baies, and Camomill, of eache a litle handfull; of Anise and Commin seeds, of eache one ounce; make a decoction of theis, of which take a pintt, and dissolue an ounce and a haulf of Cassia therein, half an ounce of Treacle, and three ounces of oyle of Rue and Camomill, and make a Clister of them, and give it him longe time before he eate.

Insteade of which Clister, you maie iniecte a pinte of linfceade oile, which is an excellent remedy against all paines of the bellye. You maie likewise minister, by Clister, as muche oile of hempe, which is verie good to appease the paine cawsed by winde, but first a Clister made of muscadine and oile of Cammomill or dill.

Yf by the faid Clifters the paine cease not, or yf the patientt refuse to take them, Then take a greate peice of felt, of which they make hatts, and steepe yt in the wine of

the d[ec]oction of Rue, Cammomill, or marioram, annyfeeds and Commin feeds. Then laye yt on the paine, as hott as the patientt cann endure yt, and fower times in the daie it shall not be amisse to give him wine, wherein the feeds of Rue and Carawaies have beene boyled, to the quantety of Twoe ounces, and lett him abstaine from eatinge and drinckeinge annie thinge.

A suppositorie for the winde Chollique.—Take twoe ounces of Rue, beaten to fine poulder, one ounce of Commyn seede, Torrisied and pouldered, and wth hony make a suppositarie.

A Plaster for the Winde Chollique.—Take twoe ounces of Rue, beaten to poulder; of mirrhe and Cōmynseede, pouldered, of each haulf an ounce; sower yolks of eggs, wyth honie as much as sufficeth; make two plasters, whereof applie the one at night, and the other in the morninge vppon his bellye.

Camomill water, or the decoction thereof, availethe much yf he drincke the fame, for yt aswagethe the paine.

You shall knowe a windie Chollique, yf you applie a greate Cuppinge glasse, without scarification, vppon the Navill; for by that meanes the paine will Cease or diminishe, which, yf it doe not, and some humor be the cause thereof, be it either slegme or Choller, doe this.

Yf it be of flegme, giue him a Clifter of the decoction of wormewoode, Rue, marioram, Camomill, melilote, Centory, anife feeds, and fennell feeds; and in a pintt of the faid decoction, diffolue one ounce of *Hiera picra*, or haulf an ounce of *Diaphenicon*, with three ounces of oile of dill, or of lyllies. Befides this, you maie giue the patientt firope of wormewoode, and applie to his Bellie, as is abovefayd, or take branne, dried baye falt, and millett, and applie yt in a bag. Yf after theis applications the paine contynueth, you must minister this purgation followinge.

Take fiue drachms of *Diaphenicon*, and three ounces of wormewoode

wormewoode water; make a potion thereof, and giue yt him, fastinge, sower howers before he eate. Yf the sayd paine Cometh of Choller, which you maie discover yf by applyinge hott thinges the paine is vnappeased, you must giue him a Clister made of Violetts, mallowes, Althea roots, wth oile of Violetts; or giue haulf an ounce of the electuarye de fucco Rosarum wyth Ptisan, or in Endiue water, or whay. And on the morrowe followinge lett him drincke Ptisan, or the decoction of proins with Violett slowers, and annoynt his bellie with oile of Violetts, or steepe a lynnen Cloathe in Coulde Water, and laie it one. And yf the paine Contynue, make an incession or bathe of warme water, and lett him sytt vp to the loynes in yt.

Yf the paine Cometh of Coulde, annoynt his Bellie wth oile of Baies, and goofe greafe.

Yf of winde, make a Clifter of milke, with a litle oile, and the yolke of an egge for Children.

Yf yor patientt continue to be troubled with winde, giue him a drachme of the poulder of *Hiera fimplex*, wth twoe ounces of the decoction of *Carduous benedictus* and wormewoode. And make a plaster for him of Leeks, fryed in oile and vinagre, and laie yt one his bellie. Likewyse yt is verie good for him to drincke the Iuice of *Enula campana*, and to applie a plaster to his bellie of Hony, wormewoode, and Aloes.

A Clister for all fortes of Cholliques.—Take the ouldest Cocke you can gett, beate him, chafe him, cutt of his necke, pull of his feathers, and take owt his entrailes, and make him readie to be fodden; and in the bellie of the Cocke, putt annifeeds, fennell feeds, and Commin feeds, polopodie Roots, feeds of Carthamus, of eache haulf an ounce; of Turbith, Sene, and Agarick, bounde vp in a thin linnen Cloath, of each twoe drachmes; of Camomill flowers one handfull. Seeth theis foe longe in fountaine water, till the feparation of the boanes of the said Cocke, and take a pintt of that decoction, wth fower

fower ounces of the oiles of dyll, Camomill, and twoe or three ounces of the yolkes of egges, make a Clifter of theis, which minister warme, longe time before he either eate or drincke.

Pillulæ cochiæ are good for the same infirmitye, made vp wth oile of Anniseeds; when, as likewise, the Clister suffise not, vse medecines accordinge to the humor that offendeth. Afterwardes some Tabletts of Dianisum or Diacimenum, fastinge. It is good also to take Methridate in a lytle white wine, or in the decoction of Camomill, sower or sive howers before dynner, Prouided that the bodie be naturallie Loose, or by the meanes of some suppositorye or Clister.

For the paine in the Raines.—The paine of the Raines is a pangetiue, or prickeinge paine in them. Caused by the stoane or gravell. And it is like vnto the Chollique, because that paine of the harte, vomitt, bindinge of the boddie, and windines agree both with the one and the other. Yet differ they, first of all, because the Colick beginneth in the lower parte of the right fyde, and runneth to the heigher parte of the lefte fide of the bellie, and declyneth more before then behinde; and Contrariwise the paine of the Raines begynneth aboue, and distendethe more lowe by litle and litle, and declinethe backwardes. The Chollique likewise is more violentt before meate, and oftentymes Cometh fuddainlie, wheare the paine of the Raines doeth the contrary, for comonlie it comethe by litle and lytle, because, that before the same, the patientt findeth a paine in his backe with a difficultie to make water. They furthermore differ, for that in the Chollique the water is more heigh coulored, where in the paine of the Raines, in the begininge, the vrine is Cleere and white, and then thickenethe againe. and in the ende either theare appearethe Crude humor or red fande.

A Remedie for the fame.—Giue the patientt one ounce of Cassia,

Cassia, or Manna, in the morninge, in an apperitiue decoction; or, yf his boddie be muche bounde, giue him this Clifter. Take of Marche mallowe roots, twoe ounces; of Mallowes, Violetts, Holihocks, flowers of Cammomill, of eache a handfull; of Mellon feedes, and annyfeedes, of eache haulf an ounce; of wheate brann, tyed in a Cloath, one handfull; make of theis a decoction, of which take haulf a pynte, and dissolue therein an ounce of Cassia; for Clisters, one ounce of Redd fugar, Twoe ounces of oile of violetts, and one ounce of oile of lyllies, and give yt him. After theis, vse the broath of the openinge Roots twice a daie. And Noate this, that in this infirmitie you must beware of giveinge greate quantitie of liquor in your Clifter, for feare leaste you make Compression in the Raines, which shoulde be the cause to augment the paine. After the operacon of yor medecines, yf the paine ceafe not, minister anothr Clister. After the operacon of which fett the ficke boddie in a bath, vp to the nauil, wherein are boyled mallowes, hollihocks. beets, pellitorie, lineseede, fenagrecke seede, flowers of Camomill, and melilote boyled all of them in a bagge in the water. And when he commeth owt of the bathe, give him twoe sposolnefulles of the siropes of Maydenhaire and rayfort, or Radishe, wth three ounces of the decoction of Licorace. Moreouer, besides the said bathe, you must applie vppon the paine a Cataplasine made of the Herbes and flowers which weare fodden in that bag, wyth oile of fweete Allmondes. And for Twoe or three morninges, you must give the broath of Cicers, boiled wth Licorace, for fower or five daies; or give him to drincke, paritorie water, water-cresse water, or the apperitive roots, decocted with oile of fweete Almondes drawne wythowt fire. For theis, wythowt anie incomoditie, carrie the gravell from the Raines, and especiallie yf you add to his drafte half an ounce of lymon Iuice, and three or fower droppes of oile of Vitriol. The medecines for the stone reserved in the Apothecaries shopps are theis, Electuarium Ducis, or Iustinū Philanthropos,

Philanthropos, or lithontribon, which you maie glue, fastinge, to the quantitie of a drachme after yor Clisters; or yf you giue him Cassia, or pills, before meale[s], and after them, lett him drincke one of the aforesaid distilled waters, or a lytle white wine warmed.

A Regiment both for the Collique and the pains of the Raines.—Hee must avoyde all evell qualities of aire, as Windes, Raines, greate heate, and greate Coulde, and especyallie hee is to beware to heate his raines by the fire, or by lieinge much on his backe.

Hee must likewyse avoide over greate plentie of seedinge at his meales, neither must hee fast over longe, for to endure hunger filleth the stomacke wth ill humors.

Furthermore, he must not present lie sleepe after his meate, neither must hee eate salt sishe or slesse, as Beese, Venison, or other grosse meates. But he must abstaine from all sowle nowrished in the water, from leavened breade and pastrie; especiallie lett him sorbeare cheese, Rawe fruite, harde egges, maddin beere, Anger, envy, and Melanchollie.

For the Flux of the boddie.—In everie flux it is necessarie to vewe the excrements, For yf the sicke boddie delivereth over his meate by soidge, in such sorte as he hath taken it, or haulse disgested, the said fluxe is called a lienterie; yf humors, or waters, be avoided, the said fluxe is called Diaarhea, which is, as much to saie, as a fluxe of humors; and yf bloude or matter appearethe in the stooles, That fluxe is called disenteria, which is verie dangerous.

A Remedie for the Flux proceedings from the Stomacke.—
Because this fluxe, for the most parte, proceedeth from the weakenes of the retentiue facultie of the stomacke, by reason of the greate humiditie thereos. It is good to give him strope of wormewoode and Mel rosarū, to take for sower or sine morninges, with a spoone, or to drincke betany, wormewoode,

wormewoode, or Fennell water after. Or yf the patient hath a desire to vomitt, hee maie take haulf an ounce of Hiera simplex, wth twoe ounces of wormewoode water addinge thereunto; Yf the patientt be stronge, twoe drachmes of Diaphenicon. After this, you maie comforte his stomacke by annoyntinge yt with the oiles of Masticke, Spikes, Myntes, or by Ceratum Galein, spreed vppon leather, and layd vppon his stomacke; or to make a quilte for the same, wyth wormewoode, mints, marioram, all dried and applied vppon yt. In the morninge it will proffytt him to take a lozenge of Aramaticum Rosaum, or a lyttle of the pills of Citrons preferved. And before his meales lett him take a litle marmelade of quinces.

A Remedie for the Flux of humors.—This fluxe must not be stopped before the Fourth daie be past, yf nature be not much enseebled. And sometimes it cometh of a hott cause, as of Choller; Then must yow give your patients, betwixt his meales, Siropp of Goosberies, siropp of Roses, or sirope of quinces, wyth water wherein steele hath beene quenched; insteed of which siropp, you maie give this Iulebb followeinge.

Take the distilled waters of Roses, buglosse, and the lesser plantaine, of eache haulf a pinte; of all the saunders, two drachmes, and wyth a quarteron and a haulf of sugar make a Iuleb.

In the morninge before the ficke man eate, yt is good to give him oulde Conferve of Roses, or a drachme of the trochiques of Roses, and after lett him drincke one of the aforesaid siropes, or the Iuleb of Roses with water wherein steele hath often beene quenched.

Yf the fluxe confift of a sharpe and prickeinge matt<sup>r</sup>, and the patientt be stronge, give this Clister.

Take redd Roses, barley and plantine, of eache a handfull; make a decoction of them to a pounde, ft[r]aine yt, and ad thereunto twoe ounces of oile of Roses, one ounce of *Mel Rosarum*, and the yolke of an egg, and inject yt warme.

**Sometimes** 

Sometimes yt shall not be amisse to giue him a medecine after this manner. Take the barcks of yellowe mirabolans torrisied, one drachme; of torrisied Rubarb, half a drachme; of siroppe of quinces, one ounce; of plantine water, three ounces; mixe all theis togeath, and giue it him warme to drincke sower howers before he eate.

After this giue him this astringentt Clister.

Take of the oiles of Roses, quinces, and masticke, of eache three ounces; of *bole Armonicke*, in poulder, twoe drachmes; mixe them togeather, and iniect the same warme.

Another.—Take the Iuices of plantaine, shepherds purse, and pursaine, and oile of quinces, of eache three ounces; mixe them togeather, and give yt him for a Clister.

And yf there be anie excoriation in the Bowells, giue him this Clifter followeinge.

Take haulf a pintt of milke, wherein gaddes of steele, glowinge hott, haue beene often times quenched, the Iuice of plantine, and the oile of quinces, of each Twoe ounces; of bole Armonicke, in poulder, one drachme; of deere suett, one ounce; and make a Clister, and give yt him, and annoint his stomacke owtwardlie wth this oyntmentt.

Take of the oiles of Roses, quinces, and mirtills, of eache one ounce; of oile of masticke, half an ounce; of the poulders of correll and Cipres Nutts, of eache one drachme; mixe all theis with waxe, and make an oyntmentt.

It is to be Noted that those Clisters, which are given to stopp and binde, ought to be given in smalle quantitie; you maie helpe him that is sicke of the blouddie fluxe, by ministringe the medecines above-written for the humorall fluxe, giveinge him, before his meales, twoe drachmes of the Ielley of quinces, or *Mina Cidoniorum*. His drincke must be such as that you faile not to quench glowinge gadds of steele; hee must avoide to feede of divers dishes, and dispose himself to rest and sleepe longe. And yt shalbe good for him to eate oatemeale Caudles, barlie creame, and Almonde

Almonde milke, with a litle starche, and to applie a Cuppinge glasse vppon his bellie, wthowt scarification, which is a convenientt Remedie in all other slugges of the bellie.

Yf the humorall flux proceedethe from flegme, wch you maie discover by excreemts that are flegmatique, giue him, for three or fower morninges, siropes of wormewoode, or mints. And after, this purge followeinge. Take twoe drachmes of *Mirabolans Chebulæ* torrified, to the valewe of a scrople; of the trochiques of Agarick, haulf an ounce; of sirrope of mints, one ounce; of balme water, three ounces; to insuse the Agaricke, and make him a drincke, and giue it him sower howers before he eate. Yf he require a Iuleb, take of Mints and balme water, of eache haulf a pinte, and a quarterne of suger, and make a Iuleb, of wch he maie drincke, eueninge and morninge, a longe time after his meate, at eache time twoe ounces; and euerie morninge yt is good for him to take a lozeinge of this electuarie followinge.

Take of the poulder of diagalanga, one drachme and a haulf; of redd Corell and masticke, of eache a scruple; of the Trochisques of Terra figillata, haulf a drachme; of barckes of Citrons Condite, and of quinces, of eache three drachmes; of suger dissolued in mint water, sower ounces; make an electuarie of theis, and give the quantetie of a Nuttmeg before meales. Anoynt his bellie and stomacke with the oiles of Masticke, wormewoode, & mints, and lett him take before his meat a peice of Mermelade, and wth his meate he maie drincke redd wine, wherein gaddes of steele haue beene quenched.

I THE

### THE TENTH CHAPTER.

### Contayninge Remedies for the Infirmities of the Mother.

First of all, as toucheinge the immoderate fluxe of womens ficknes, you are to confider wheather yt cometh thorowe abundaunce of bloude, which, yf it doe, it is good to open the liver vaine, and to enioyne them abflinence, and to forbidd them to feede of anie such thinges which multiplie bloude, as egges, wine, and fleshe. And yf the fluxe proceede by reason of the heate and subtiltie of the bloude, you maie give siropp of Roses, or sirope of Pongranats, or firope of Barbaries, wyth plantaine water; and afterwardes purge the Choller that inflameth the bloude, wyth the medecine made of Rubarb, as is abovewritten; and everie morninge after, you maie minister a loazinge of Triasandali, or a drachme of the Trochisques of Roses in poulder, and after, lett her drincke twoe ounces of plantine water. And vf this a menstrual flux commethe. by reason of the greate watrishenes of the bloude, you maie giue her to drincke, for the space of Fower or fiue morninges, Mel Rosarum, with wormewoode water; and afterwards purge her with a drachme and a half of Agarick trockifcate. and haulf an ounce of Triphera Sarasemica, mixed in mint, or wormewoode water.

You maie knowe the Causes of the said fluxe in wettinge one of her Cloathes in the bloude, weh, yf it be Crimson coulored, it signifiest that the fluxe proceedeth from abundaunce of bloude.

If it hath a Coulour inclyninge to yellowe, it fignifieth that it proceedeth from the subtiltie of bloude; and yf it be coulored like the washeinge of freshe slesse, yt signifieth that the fluxe Cometh of watrish bloude. After you have purged the supersluous cause of the menst[r]ues, the seconde

and principall intention is to retaine and restraine the sayd flux; neither can delaie in this case be but dangerous, for yf naturallie she be accustomed to be travailed wth this flux, you shall hardlie remedye yt; for which case, to prevent the same, you are to vse the medseclines followinge.

A Remedie to flop Womans immoderate Courses.—Take the Trochisques of white amber beaten to poulder, and giue her a drachme thereof everie morninge; and after, lett her drincke twoe ounces of plantaine water. Insteade of which Trochisques, you maie make a poulder of dragons bloude, bole armonicke, white amber, and Redd Corall, and giue her a drachme thereof, wyth plantine water.

An Opiate for the same.—Take twoe ounces of oulde Conserve of Roses; of plantine seeds, twoe drachmes; of dragons bloude and Bole Armonicke, of eache a drachme and a haulf; of white Amber and Redd Corrall, of eache a drachme; and with sirope of mirtills, as much as sufficeth; make an opiate, of w<sup>ch</sup> giue, eveninge and morninge, twoe howers before meate, at everie time, the bigenesse of a walnutt.

To the fame intentt.—You maie applie Cuppinge glasses vnder her papps, twice in the daie, before dynner and supper; shee maie also carrie Corall about her necke, or one her wrists, or weare a Iaspis or Amethist, which is a singular remedie to staunch all sluxes of bloude, either by wearinge yt, or insusinge the same in her wine or beare, or takeinge the poulder thereof in wine.

To provoake Womens Sicknesses.—Oftentimes it happeneth That women have not theire naturall purges of theire flowers, but that they are retained, whereby they fall into divers infirmities; for which cause wee ought to endeavor to provoake them by aperitive medecines, weh are to be given at

fuch time of the Moone as the woman is accustomed to be purged of them. And wee ought to consider that yf the patientt haue over groffe and thicke bloude, whereby shee is letted to have her bodie monthlie clenfed, It shalbe good to minister vnto her, everie monthe, siropp of Femitorie, wyth the decoction of boradge, and to bath herself in hott water; and when she cometh owt of her bath, lett her vse the faid firope, with the decoction of woode or madder Roots. And yf the patientt haue clammy coulde, and flegmaticke bloude, lett her vse the sirope of Stichados, and asterwardes take Pillulæ fetidæ, and de Agarico, of eache haulf a drachme. And after that, everie morninge lett her take a drachme of the Trochifques of Mirrhe, with twoe ounces of the decoctyon of Iuniper berries, or twoe drachmes of Triphera magna; and drincke after yt, twoe ounces of Mugworth water. Insteade of their aboue written medecines, vou maie giue her to drincke, everie morninge, twoe ounces of the decoction of Cifers, fmalladge Roots, Cinamon & fafferne. It is good likewise to provoake her sickenes, to giue her, the daie before the prime of the Moone, a drachme of the poulder of Borax, and Casha Ligna, of eache equal parts, wth the decoction of smalledge. It is verie good likewyse to lett her bloude in the Saphea vaine of the soote. Sometimes the faid Retention happeneth thorow superfluous fatnes, which must be remided with greate abstinence, litle drinckeinge and eatinge, much labour and litle fleepe. And fometimes yt maie come thorow weakenes & debilitie of the bodie, or by leanes or longe fickenes, and then provoak not her purgations, but comforte naturall heate, and norishe her with Coulasses, comfortable meates, and pure wine. Sometymes fuch Retention happeneth thorow greate heate of nature, as in women that are as stronge and able as men, and are given to much exercise, in whome the heate is fufficient to Confume fuch fuperflueties; for which caufe you ought not to provoake her fickenes.

For

For the Suffocation of the Mother.—Suffocation of the Mother is a mountinge of menstruall bloude, or Corrupt seede, to the *Diaphragma*, or midriffe, properlie retained in the Mother, which is the cause of womens short breathinge, paines in the heade, and soundinge of the hearte.

A Remedie.—Chaufe her armes and legges verie stronglie, and tye them harde and stronglie; fett cuppinge glasses on her buttockes, and rub her stomacke downewards, from the mouthe thereof vnto the navill; lett her smell to[o] stinckeinge thinges, such as are Assa fætidæ, galbanā, partridge seathers burned; & beneathe applie sweete thinges, as Cloues, Marioram, Lignum Aloes, ambre, muske, Civett, and the Trochisques of Gallia moscata; giue her likewyse methridate, accordinge to this receipt.

Take a drachme of Methredate, and dissolue yt in an ounce of wormewoode water, and giue it her to drincke Fower howers before shee eate.

### THE ELEUENTH CHAPTER.

### Contayninge Remedies for the Goute.

The paine and swellings which happenith in the ioyntes of the bodie is generallic called Artritis, or the goute, which sometimes proceedeth from the debilitie of the Nerses, when they are lithe, weake, and feble, and vnhable to consume the humors which are derived vnto them. And, for the most parte, yt sallethe from the heade, when yt is full and repleate, and from the braine, when it ingendreth humydities wythowt measure, by meanes whereof parte of the suparfluetyes discende by the nape of the Necke, and the Mascles of the backe, and consequentlie sall vppon the soote, and then it is called Podagra; or by the ligaments of the haunch, and then it is called Sciatica; or discendethe

to the Ioyntes of the handes, and then it is called Chiragra.

A Remedie.—Because the three aforesaid kindes of goute agree in the Cause, and for brevetic sake to withstande theis infirmeties, you must correct the infirmities of the braine, which is the Roote of eury goute. And first of all, by Comandinge the patient to observe an orderlie dyett, intendinge to dryinge, and Chardge him to avoyde greate repletion, especiallie at supper, to shonne divers repasts, and fleepinge after his meate; from eatinge vaperous meates, drinckinge of fubtile wine, takeinge his Cuppes after his supper, and such like; and Cause him to drincke smalle beare, or Clarett wine, wyth greate quantetie of water. The seconde is, to purge the braine once in the Monthe with pilles, halfe Cochia and half Affaiereth, in winter; and in Sumer, with Pillulæ Sine quibus, and Imperiall pilles, of which you maie give a drachme twoe daies before the full of the Moone, and the daie followeinge a broath made with the decoction of Cicers and the aperitive Roots. The thirde is, to keepe backe the fumes and vapours which Comondlie after meate mounte vnto the braine, which maie be donne by takeinge a dregge made of Coliandr and annifeede after meate. The Fourthe is, to perfume his heade in moyst weather after this manner followeinge.

Take fine franckincence, verinx, and Masticke, of eache one ounce; Iuniper berries, twoe ounces; Lignum Aloes, a drachme; beate theis to a grosse poulder, and make a persume, over which aire his night Cloathes. After this you must take a Consideracon of the matter Coniunct of this disease which is discended, and that must you doe three waies. The first is, to preserve the bodie from humors, by takeinge everie morninge the Conserves of Acorns, and Rosmary flowers, mixed togeather with a litle Nutmeg and Masticke, and to drincke the first at everie repast of good spiced meade. The seconde is, by twoe evacuations preparinge

paringe the matter; first, wth the siropes of Stichados and De radicibus, mixed with fage, primrofe, and marioram water, after the manner of a Iuleb, aromatized with Cinamon, taken for three mornings, three howers before meate. After which, giue him a drachme of Pillulæ Arthritica, or the pilles of Hermodactilus, of eache haulf a drachme. Or lett him vse haulf an ounce of Diacarthamum, twoe howers after midnight. Or make him a Bolus of Diacarthamū and Diaturbeth, of eache twoe drachmes, wyth a litle of the firopes of Stechados or hifope. The thirde waie is, by locall remedies, which are divers. The first is, to anointe the place that is pained with oile of Roses and a litle vinagre, and after to overstrowe the place with the poulder of mirtills. The seconde is, to make this plaister followeinge. Take of Melilote plaister, twoe ounces: of popilion, one ounce and a half; of Redd Roses, mirtills, and Camomill flowers, of eache a drachme; and make a plaister of them, and laie it one the paine. The thirde is, to take the Iuices of Red Colwortes and hoppes, and with beane flower, and flowers of Cammomil, and redd Roses beaten to poulder, to make a plaister, and applie yt to the parte that is pained. The Fourth is, to take oile of Rofes, white breade Crommes, and the yolkes of egges, milke, and Safferne, and to feeth them togeather a litle; laie theis vppon stupes, and applie them one the paine. The fifte is, to make a lye of Rosemarie Ashees, or oake ashees, and to boyle in the same, sage, Hoppes, Merioram, and primrose leaves, and Camomill, and melilote flowers, and to receive the fumes thereof; or wett Cloathees steeped in that decoction, and presse them owt, and applie them to the parte that is pained. Any one of theis locall Remedies is good to appeale the paine of the goute, which, being Cealed, you must Comforte the ioynts and the nerves, to which intentt make an oyntment of Neats feete oile, oile of Camomill, and Dialthea; moreover, the oile of Foxes, the oile of Wormes, the oile of primerofes, the oile of Turpentine, and

the oile of St Iohns worke, mixed togeather, are good to annoynt the greived parte. This oyntment likewyse followeinge is of singuler vse in this infirmitie. Take five or fixe handfull of hoppes, and boile them in oile of spike and Aqua vita, and make an oyntment, and eveninge and morninge anoynt the place.

Another oyntmentt.—Take a fatt goofe, pull of his Feathers, and plucke owt his entrailes, then fill the bellie of yt with younge fatt Cytlinges fleshe, fine minced, wth some Common or Course saulte, and roast it at a gentle fier, and reserve that which distilleth from yt to annoynt the goutie part.

### THE TWELTH CHAPTER.

### HONORABLE MADDAM.

In this last Chapter I will discover vnto yow the greatest fecrets of Phisique, which, either thorow neclecte or forgitfullnes, or in some for ignoraunce, are slightlie overslipped; and God he knowes I reveale them as my last Testament of Love towardes yor Hor and the poores helth which you tender. Good Maddame, Conceale them to yor selfe and yor vses, and lett not this booke fall into vnworthie handes.

First of all, yf you desire to knowe wheather the sicke patients shall recover his helth, observe theis thinges; Wheather his strength contynueth, he sufferethe his sickenes easelie, and hath signes of disgestion; Yf his pulse be stronge, vehements, and ordinate; yf he have a shakeinge after his evacuation; yf his strengthe Contynue when other signes contynue euell; yf hee be perfect in his sences, and breatheth freelie; yf he be lightned after his sleepe; yf his appetite and disgestyon be equal; yf his forme and sigure be naturall; yf hee lie and sleepeth accordinge to his accustomed manner; Yf one a iudiciall daie he voideth wormes

wth his excrement of humors; yf the swett be equall in a Contynuall seauor, then is there hope of Recovery.

Signes to knowe if the patientt shall die or noe are theis.— The weakenes of his strength, and the greatnes of his disease, and especially wheare noe signes of disgestion doe appeare. The finckeinge hollowenes of his eies; the dymnes of the white of the eye; when one eye waxeth lesse then anoth; when his fight is taken from him; when hee sheddeth vnvoluntarie teares, especiallie from one eye; when he affectethe darkenes; when he overmuch fixeth his eye vppon a place; when his eies growe redd, or azure Coulored; when he fleepeth wth open eie leddes; when, being awake, and his eies open, he winckethe not, yf yow putt your finger before them; when his Nose waxethe sharpe; when yellowe water distylleth from the same; yf he fneese not when you give him medecines to provoake the fame; yf wthowt Cause he somblethe with his singer about his Nose; yf his eares growe contracted, and his hearinge faileth him; yf his Coullour be wanne and blewe, and his Teeth Clammy; yf hee slippeth downe to the beddes feete; yf often, and withowt Cause, he Clensethe his Teeth; yf his tounge growe extreamelie blacke; yf [he] fleepeth open mouthed; yf he contynuallie lie one his backe, contrarie to his accustomed manner; yf hee thrust his feete and handes owt of the bedde withowt manifest heate; yf, Contrarie to his Custome, he sleepe one his bellie; yf his breathe be Coulde, and the vapour that Cometh from his skynne be hott; yf his fingers endes and nailes growe blewe; yf he picketh and gatherethe strawes; yf his voice diminishe, and he waxe more filentt then hee was accustomed; yf in a burninge feavour his thirst Ceaseth, and his Tounge groweth blacke; yf his fwetts be Coulde, especiallie about his heade and necke in sharpe seauors; yf his pulse be intercepted, and his strength weake; yf after a flux, or vomitt of a simple humor, hee hath the Hitchcocke; yf he rave and maketh a thynne K

thynne vryne in vehementt sicknesses; or yf his vryne be stopped, and hee pisseth lytle; yf his vrine be like water, stinckeinge, blacke, troubled, fatt, or like the Wassheinges of rawe sleshe; yf he vomitt with gripes in his bellie, and his stooles be of divers Coulours; yf the sicke thincketh he hath snowe one his heade; yf the Iaundise or consumption come before the seaventhe daie; yf his seedges be blacke, greene, stinckeinge, fatt, redd, white sominge, and of diverse Coulours, except it be one a decretory daie, or by meanes of his medecine.

Instructions howe to Iudge by Vrines.—In Vrines, first consider the substance which, yf yt be thynne, it signisheth wantt of disgestion, oppilation, weakenes of the Raines, Coulde wyth drith, much drinckeinge of water, and that the matt<sup>7</sup> of the sickenes is carried vpp to the braine; yf thicke, yt signisheth that the Humor is thicke; much, and full of Cruditie, yt betokenethe paine of the heade, winde, resolution of strength, the Iudiciall daie of the sickenes; yf it be thynne, and Contynueth soe, yt signisheth extreame Cruditie; yf thynne, and not contynuinge, yt signisheth difficultie of naturation, the inobedience of the matter, liquesaction of the memb[er]s; yf it be thicke, and contynue soe, it signishethe agitation of humor, paine of the hedd & winde; yf thicke, and contynueth not soe, yt betoakeneth that the ebullition of thicke humors Ceasethe.

To iudge of the Vrine by Coulour.—Yf it be blacke, yt fignifieth vehement heate; and when it hath a stronge smell, a greate Coulde; when it wanteth odoure, mortificacon of naturall heate, a Iudiciall Crisis, a melancholie sickenes; yf yellowe, it signifieth aboundaunce of Choll, veheme motion, paine, hunger, and thirst; yf bloude, it signifiethe that the vaines and Vessells are twoe sull of bloude; yf it resemble the Wassheinges of rawe sleshe, yt signifieth weakenes of the liver, and the multitude of bloude; yf it be redd,

it fignifieth the dominion of bloude; yf greene in Coulor, yt fignifiethe Couldnes; yf inclyninge to darckenes, vehement heate, and death; yf it refemble the Coulour of the Lillie, yt fignifieth vehement Coulde, or that the patientt hath taken poifon; yf of the Coulor of Indico, yt fignifieth pure blacke Chollour, greene Chollor, vehement burninge; yf it be white and thynne, yt fignifiethe Couldnes, in difgestion stoppinge; yf it be white, and thicke like milke, yt fignifieth flegme, Crude humor, and the stoans in the blather.

How to Iudge Vrine by Smell.—Yf the vrine have noe fmell, yt fignifiethe Cruditie and Couldnes, and in sharpe and violentt diseases deathe; yf stinckeinge, yt signifiethe the putrifaction of hott humors; yf sower, yt signifiethe putrifaction of Could humors; yf sweete, yt signifieth the dominion of bloude; yf stinckeinge, and sowrishe, the dominion of Melancholie.

To iudge Vrine by the fome and bubbles.—Yf yt be froathie, yt fignifieth humiditie and winde; yf it be blacke, yt fignifiethe Melanchollie; yf redd, yt fignifieth the yellowe Iaundife, and greate Clammynes of humor; yf it Continewe, yt showeth that the disease is harde to overcome.

To inage by the Sedimentt.—Yf it be white, equall, and spired, it signifies that the patient is of a good Constitution of boddie; yf like the scalie bran, yt signifies the scab of the blather, liquesaction of the members, and resolution of the diseases; yf satt, it signifies that the satt is melted; yf satt, it signifies that an vicer is broaken; yf thicke and Clammy, a thicke humor and paine in the Ioynts; yf it hath resemblaunce of heirs in yt, it betokenethe that the raines are Clogged wth thicke humors; yf sandie, or gravellie, yt signifies the stoane in the Raines or blather; yf Ashie, yt signifies flegme, matter and adustion; yf blacke, mortificacon of naturall heate; yf yellowe, a fixed heate, a violentt disease;

disease; yf scattered, and vnsetled, yt signifieth windines, or want of diseastyon.

To iudge Vrine by the Quantitie.—Yf it be litle, yt fignifiethe dibilitie of Virtew; yf much, yt fignifieth liquefaction, or that the Crifis is Come; yf troubled, it fignifieth the Conflicte of nature with the disease; yf much, and vnsetled, yt fignifiethe the Crampe, or hectique seuo; yf it be made drop by drop, yt fignifieth that the disease is in the Nerses.

To iudge of the Sickenes by the Stooles.—Yf his excrementt be litle, yt fignifiethe wantt of humor, retention, or weakenes of the expellinge facultie; yf liquide, it signifiethe stoppeinge, weakenes of disiestyon, stoppinge of the Meseraickes, Rhewme, and feedinge one moist thinges; yf fatt and stinckeinge, it signifieth liquefaction, aboundaunce of putrified humors, and Clamy, and that he eateth flymie meats; yf frothie and foamy, yt fignifiethe ebullition of winde; yf drie, it fignifiethe labour, resolution, much vrine, a fierie heate, a drieinge dyett, and that the excrementt hath staied longe in the entrailes; yf it be fierie redd, it is good and naturall; yf indifferentlie tinctured yellowe, yt fignifiethe aboundaunce of Choullor, and resolutyon of the disease; yf it be white, yt signifiethe obstructyon and Crudytie; yf blacke, it fignifieth adustion, blacke Chollour, and resolution of strengthe; yf boylinge sower, yt signifieth melancholie; yf greene, it signifieth extinction of naturall heate, and debilitye of the Retentive facultie; yf often, yt fignifiethe the multitude of Chollour, aerigonous Choller, Wormes, and Couldnes; yf flowe, yt fignifiethe weakenes, indifgestyon, Couldnes of the intestines; yf it Cometh with a Noyse, yt signifieth much winde, and the straightnes of the Vessells; yf withowt tincture, it signifiethe the Iaundise; yf diuers Couloured, and yt Cometh not willinglie, yt fignifieth the lengthe of the disease; yf the patientt be stronge, or yf weake, deathe.

Howe

Howe to judge by the Sickemans Spitle.—Yf it be much. it signifiethe the Rheume, moystnes of the stomacke, dominion of heate; yf difficultie, yt fignifiethe debyllitie of Vertue, dryenes of the instrument, That the matter is verie fubtyll, verie thicke, and Clammy; yf frothie, it fignifieth that the humor ys mixed wyth Aire; yf falt and Corodinge, Rheume: vf stinckeinge, it signifieth putrifaction of humors; yf fimple, like to ordinary spitle, yt signifieth the length of the disease; yf thynne, yt shewethe that the humor is subtyll and easye to be dried vp and resolued; yf shininge blacke, yt fignifieth vehementt adustyon; yf Cleere & yellowe pale, Choller, vehementlie burned; yf white, yt signifieth a flegmatique humor; yf redd, yt signifieth the dominion of bloude; yf rounde, and wyth an agew, paine of the heade; yf white, light, and equall, yt signifieth strength of vertue, and perfect Concoctyon; yf diverfe, and hardlie Cast out wyth a Chugh, yt fignifieth that deathe is at hande.

To iudge by breathinge.—Yf the patient breath often and short, it signifies necessitie of eventation, and drienes of the lounges; yf his breath be coulde, yt signifies the extinction of natural heate, a Coulde Complexion of the harte, and in sharpe diseases, death; yf with Commotion of his Nosthrils, yt signifies debilitye of vertue, a Choakinge constriction of strength, a Collection or effusyon of matter, or humor; yf hott, the strength of natural heate; yf Redubled, yt signifies that either he hath, or will haue, a Convulsion; yf difficultie, yt signifies stoppinge in the Vessells of respieration.

### HITHERTO MADDAM,

I haue Collected, and fett downe by experience, those thinges which are secrett and worthie observation. Yf yow please to peruse their lines often, you shall finde That I haue not failed to deale vprightlie and plainlie. I hadd thought

thought to haue written howe to iudge by pulse, and howe to knowe the Criticall daies, But because they are both of them difficult to be knowne, and require demonstration, befydes readinge, I haue omitted them. Our good God sende happie successe and acceptaunce of theis my serious labours, and houlde his holie hande over those that either giue or shall receive theis medecines.

FINIS.

## CERTAINE PARTICULAR NOATTS AND FAMYLIAR MEDECINES FOR DIUERS INFIRMITYES.

The fruite of abstinence.—Abstinence is a most perfecte medecine, for we must eate, to the intent wee maie liue and comforte naturall heate; and not to extinguishe yt. For the questyon was asked of GALEN, whie he did eate soe sparinglie? whoe aunswered, that contynuallie his naturall heate was diminished, and that therefore he was to proportion his meate accordinge to his heate.

Medecines against Abortion.—Lett her vse to put the Rootes of Mandrackes, or priony, in her broath; or eate the apples of Mandrake when they are newe, for they Comforte the Retention of the Mother; or anoynt her Bellie and backe, twyse a weeke, wythe thys ointmentt. Take oile, Franckincence, and masticke, and mixe them, and applie them, as I have aduised; for this oyntmentt comfortethe the Mother, and the Cotilidons; for this passyon proceedethe from to[o] much Couldnes, and seldome from heate.

Medecines for the Dropfie.—Theare is a kinde of Dropfie which is called Afcitas, wheare the vppar partes growe leane, and the Bellie and legges are filled with water, which afflicteth a man when his liver is diftempered wth excessive heate and moisture, whereby the dissessive and expulsive faculties are weakened, by which meanes suparflueties remaine in the bellie and legges.

In a hott cause vse theis medcines.—First, prepare the bodie, for three or fower daies, wythe an ounce of Sirope of Vinagre,

Vinagre, in three ounces of wormwoode water, fower howers everie morninge before he eate; then purge him wyth fower ounces of goates milke whaie, wherein twoe drachmes of Sene, and a drachme of Rubarb, haue beene infused for a daie one softe embers. Then, the next daie, make a drie bath, or prepare a hot Howse, and strewe greate quantetie of elder and molworth in the floore, and lett him sytt and swett thereover; for theis, by a peculier propertie, consume Waterie humors.

Another.—Take stinckeinge gladinge, or spurgwort, penny graffe, and strawberries, the Rootes and leaves of eache, a handfull; boyle them in water, or wine, wch you please, fweeten yt wyth fuger, and giue yt the patient. Then take a quince, and cutt it into twoe halfes, steepe one haulf in wine Vinagre for three daies space, wth the weight thereof of good and freshe lorel; grinde them stronglie togeather, and incorporate them well; then feeth them in Vinagre and fugar, with the other haulf of the quince, straine them, and giue a drachme or twoe accordinge to the patients abylitie, in winter Cherry water. But yf the patientt be weake, give this whay. Take a quarte of whaie, a drachme of Sal gemme, halfe a drachme of turbethe, bruife and mixe them with the whay, and feeth them, straine and Clerifie them wth the white of an egge, lett the patientt drincke the first daie three ounces, the seconde fower, and soe increase yor medecine till yt come to a pinte. Theis are twoe of the greate secretts in Phisique.

A Remedie against burninge and Scaldinge.—Take the leaves of plantine, and grinde them togeather with goose grease, and applie them, this healethe burninge; or gumme Arabicke, mixed with the white of an egge, is an exelentt medecine; or oiles of Henbane, Lillies, and popilion is verie good likewyse.

Take oile of Roses, one ounce; wax, twoe ounces; and the

the white of an egge, mixe them stronglie togeather, and make an oyntmentt; this takethe awaie the paine and Curethe.

For a Carbuncle.—Take a rawe egge and falte, and mixe them togeather, and laie it one the Carbuncle, and yt will breake yt, then laie this cruplaster one yt.

Take the Iuice of fmalledge, barlie meale, hony and oile, and make a plaster, but washe the soare before wythe the patients vrine, or the decoctyon of Coleworts.

Another.—Take Daisies, the Roots and all, stampe them, and applie them for a daie and a night.

To extinguish lusts.—Take the worme that shinethe by night, drie yt, and give the poulder thereof.

Another.—Take the Iuice of Vervaine, and Clarifie, and drincke thereof, with fuger, twoe ounces in the morninge, and at night to bedd warde.

Another excellent medecine.—Take the seedes of parck leaves, Colyander, lettice, pursane; the flowers of Willowes and Verveine; the flowers of the Water Lillie, of each Twoe drachmes; make a confection of them, wyth suger sodd in the water wherein twoe drachmes of Camsire are insused. Vse a drachme or Twoe of this; yt is an excellent medecine, which a Reuerend Religious man in myknowledge often vsed.

Against the Chollericke passion.—Take three ounces of Redd Rose Water, and one ounce of sirope of sower grapes, and lett him drincke yt often.

Another.—Take red rose leaves, and seethe them in Vinagre and Raine water, and wett a spounge therein, and straine yt, and applie yt to the stomacke.

Another.

Another.—Take twoe drachmes of Tosted breade, and the poulder of Masticke; mixe them togeather, and putt them in a bag, and warme yt at the fire, and laie yt one the stomacke, and it will presentlie helpe.

To comforte the Harte.—Take Saffron dorte, and in pure spiritt of wine, make an extracte, giue Fiue or sixe graines at a time, or a half spoonfull of the spirite. I have recovered some past all hoope by this meanes.

Another.—Take the Iuice of the leaves and Rootes of fennell, and straine yt, and then boile yt; then putt thereinto the fine poulder of Mace, till yt growe to the thickenes of Hony, and keepe yt, and vse yt, eueninge and morninge, a drachme at a time in a sponie.

Against the harteburne.—Take Gipsum, which is a stoane like to lyme, and is commonlie soulde at the Apothecaries, to the quantitie of a pease, and poulder yt, and give yt in the morninge.

Against Vehementt and hott paine in anie outward part.— Take the muscilage of Fenugreake, and lyneseede, and mixe them togeather with oile of Roses, tyll they growe as thicke as hony; and when the heate is more violentt, ad the mucilage of the seedes of *Pfillium*, and applie yt, for yt is an exelentt medecine.

To Cause Sleepe in a phrenzie.—Take Whaie, boile yt one the fire tyll yt fome, and haveinge shaued the sicke mans heade, washe yt with that some, and yt will Cause him to sleepe.

To Cause Sleepe.—Steepe Misselto in wine for some Fower or Fiue daies, and give the patyentt to drincke.

Against

Against all paines proceedinge from a could cause.—Take a handfull of Rosmarie, of lavender, sage, and savine as much, steepe them in white wine for the space of a night or Twoe, beinge a litle bruised; And after, with Maie butter and the same wine, seeth them to the Consistence of an oyntmentt, and anoynt the place.

For the Phiaticæ.—Take the Marrowe of a Horse legg, that is killed, not by sickenes, but by some missortune, Clarifie yt, and before the fire anount the place pained; in twoe or three daies the paine will Cease.

Another which I have often tried in the Roiall Hospitall att Macklin Vppon Souldiers that growe lame by coulde.— Take of the oile of Peter, pure and true, one ounce; of Deere fuett, Twoe ounces; of spirite of Wine, three ounces; mixe them togeather, and with a warme hande, before the fire, rub it in Twoe or three times, and yow shall praise the effectt.

Against the paine of the backe and Spine.—Take Agrimony and Motherworte, of eache a handfull; grinde them, and frie them in oulde hogges grease, or wth the gaule of an oxe, and make a plaster, and laie yt toe warme.

For the Hemeroides.—Yf they flowe naturallie, as once in the monthe, or once a yeere, they must not be stopped, for as AUICEN saith, they deliver a man from the Sorpigo madnes, melancholie, epilepsie, the scab, leprosie, pleuresie, and inflamation of the lounges. But yf they flowe immoderately, Dropsies, paines of the lounges, and soundinges proceede.

Yf they flowe immoderatlie, purdge with Mirabolans Chebuli in decoctyon; the next daie open the vaine Saphenæ, I meane that which is owtwarde. But you are to Noate That by daie a woman ought to be lett bloude in the interiour

teriour Saphena; afterwardes make a fuffamigation wyth the decoction of Marigouldes, and herbe mullen fod in white wine, or wth the leaves of leekes fod in white wine. Then to stopp the Hemeroides, Take the bloude that floweth from them, and burne yt vpon a Tile share, and wyth a Cobweb mixe it, and laie yt one the parte greiued, for yt stoppethe them perfectlie well; or,

Expresse and drawe the Iuice of yarow wyth white wine, and lett the patientt drincke yt, eveninge and morninge; or applie a plaister made of the herbe and hony; or,

Applie the leaves of elder vppon the piles, beinge bruifed; for yt healethe the piles wythin three applicacons.

Against spettinge of bloude.—Take sheppards purse, and with wine drawe out the Iuice thereof, and giue twoe or three drachmes thereof, in three ounces of scabious water, or plantaine Water; or,

Take eggshells, the inwarde skynne pulled of, Calcine them one a Cleere Tile-Share, and give of this poulder the weight of a groate, in shepardes purse water; or,

Take of *Bole Armonicke* and fuger, of each Twoe drachmes; beate them to poulder, and giue a drachme at a time wyth scabyous Water.

For the falinge Sickenes.—Take of Hisope, folfoote, of bothe the kindes of Hartwort, or Astrolochia, seethe theis togeather, and giue a draught of this decoction, and giue yt the patientt before hee fall, and hee shall not fall; or,

Shaue the hinder parte of his heade, and Chafe yt stronglie with Castore dissoluted in stronge Vinagre; or,

Take the harte of a Storcke, boyle yt in water, and giue him the broathe to drincke, and lett him eate the harte; or,

For Nyne daies space, lett him drincke three ounces of the Iuice of S<sup>te</sup> Iohns worke, morninge and eveninge, in Ale or beere, and yt will helpe.

An

An excellent medecine for a Tertian feauor.—Lett the patient drincke one ounce or Twoe of the Iuice of dandelion, wormewoode, and plantine mixed, an hower before the fytt, for three or Fower tymes, and the feavor will Ceafe, as yt is experienced; or,

The herbe diuells bytt, fod in white wine, by a specificall vertue Curethe all Tertians.

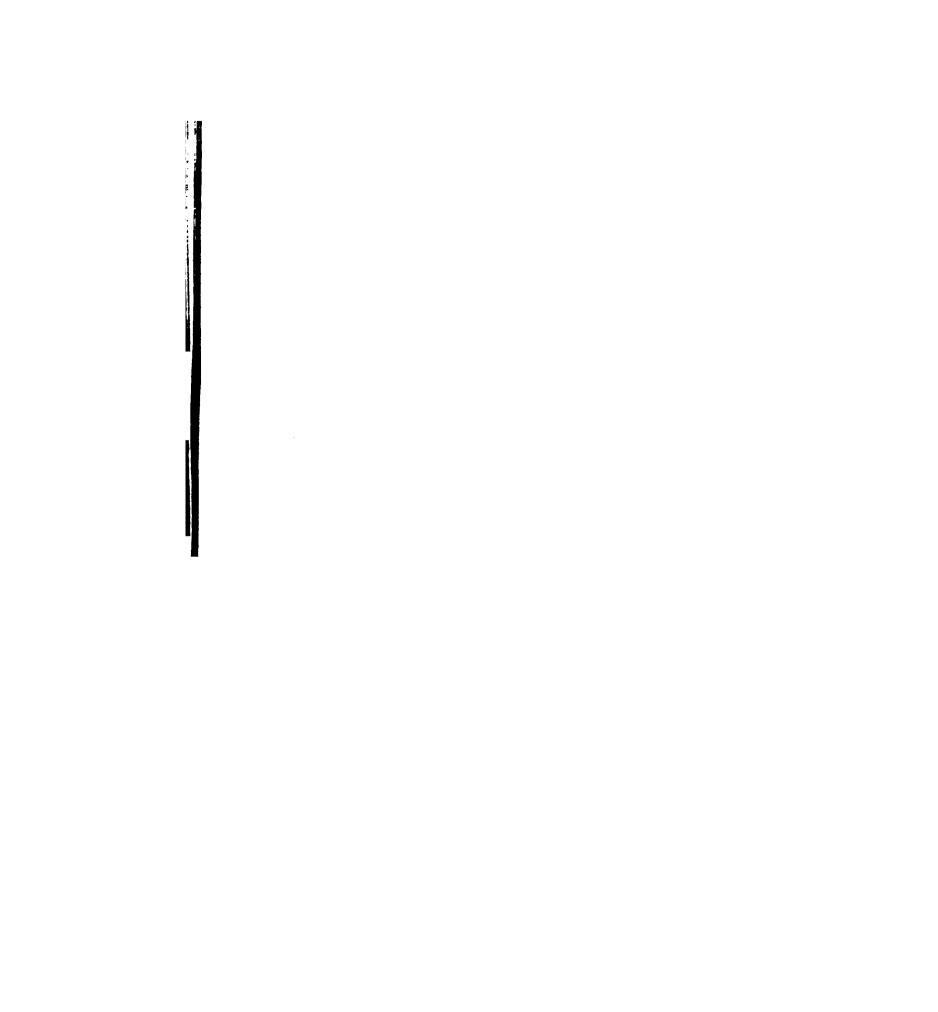
A medecine to applie to the Wristes.—Take Smalladge of the garden, the Toppes of redd Nettles, and Rue, of each alike; beate them togeather, with Baie salte, and applie them to the wriste of the lefte Arme for Nyne howers space, and yt drivethe awaie the Agewe.

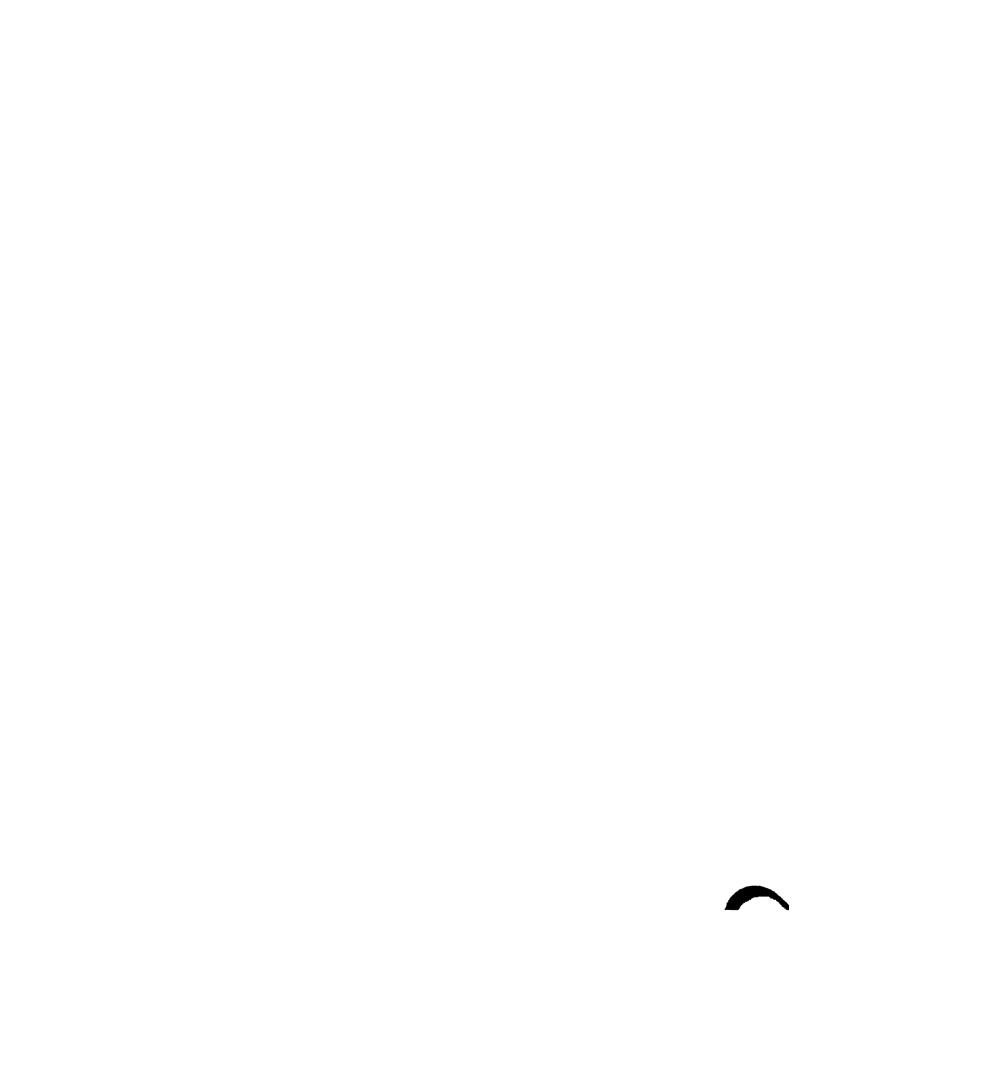
To take awaie the shakinge in a Quartan Agewe.—Take Castoreum Euphorbium, pellitorie of Spaine, of eache one drach[m]e; pounde them, and mixe them with Oile, and putt all of them into a Redd Onion that is made hollowe, and rost the onion in the embers, and presse owt the Iuice, and with it anount the spine of the backe, the Raynes, and shoulders, an how before the fytt.

A plaster against all Rheumes that distill from the heade to the eies and Teeth.—Take the poulder of the Plibanum and Masticke, and with white wine, and the white of an egge, mixe them, and make a plaister for the Temples.

To trie wheather a Childe be deade in the Mothers Wombe or no.—Take vnfett leekes, and feethe them in water, and make a plaister, and applie yt to the womans Bellie, and prefentlie the Childe will move yf he be liveinge, otherwise not.



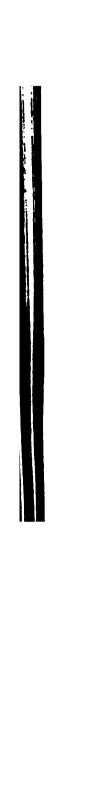




mod.

BY

THOMAS LODGE



[From "The straunge and wonderfull aduentures of Dō Simonides: by Barnabe Riche, gētilman. Imprinted at London by Robart Walley, dwellyng in Paules Churchyard. 1581." Sign. A iv.]

¶ Thomas Lodge Gentilman, in praise of the Aucthours wooke.

Here wanteth iudgement and aduised eye,
To noate or coate, the thyng that is amisse,
Good Riche a wiseman hardly can denye,
But that your Bo ke by me ill mended is:
My hedde suche pleasure can not brooke by gis
Whose long distresse hath laied his Muse to rest,
Or duld his Sprightes, or sences at the lest.

Some errours yet, if any fuche there bee, Your willyng mynde, maie quicklie them fubdue, For wisemen winke, when often tymes thei see, Yet sooles are blynde, when moste thei seeme to vewe, Of proude contempt this mischief doeth ensue, That he that scornes the fruite of honest toile, From bace regard, hymself can scarce assoile.

The wifest men, for that thei mortall were, Did runne amisse, and kept not leuell still, Some wanton woorkes, some grauer stile did beare,

Yet eche proceeded from the self same quill: Wee ought not thinke, that those mens myndes were ill, For sure the vice, that thei did laye in sight, Was for to make it growe in more despight.

I leaue thee now, my Muse, affordes no more, A dolefull dumpe, pulles backe my pleasaunt vaine, Looke thou for praise, by men of learned lore, Despise the skoffe, that growes from shuttle braine, For me I honour thee for taking paine, And wishe eche youth, that spendes his tyme amisse, Would fixe his penne to write suche woorkes as this.

Vita misero longa, fælici breuis.

[From "The Spanish Masquerado. By Robert Greene, M.A. Printed at London, by Roger Ward for Thomas Cadman. 1589." P. 4.]

### Sonnet.

Le doux Babil de ma lire d'iuoire Serra ton front d'un laurier verdifant: Dont a bon droit ie te voy iouissant, (Mon doux ami) eternisant ta gloire. Ton nom (mon Greene) anime par mes vers Abaisse l'œil de gens seditieux, Tu de mortel es compagnon de Dieux: N'est ce point grand loyer dans l'uniuers?

Ignoti nulla cupido.

Thomas Lodge.

4

[From "The Writing Schoolemaster. By Peter Bales, I. Ianu. 1590. Lond. by Thomas Orwin." P. 6.]

The censure of *Thomas Lodge* Gent: vpon the *Authors Booke*.

There needes no Iuie, where the wine is good:
Nor queint discourse, where iudgemet leads the pen:
Nor forced praise, where Science spreads the saile:
Then gentle Bales, despise the scoffing brood;
Thy Booke hath past the eyes of learned men,
And shall supplie this Soyle with sweete auaile.
Truth needes no soile, but triumphs in desart:

A wanton flourish neuer dwells with Art.

O vita! misero, longa; fælici, breuis.

[From "Rosalynde—Euphues golden Legacie, by T. L. Gent. Lond. Printed by Abel Ieffes, 1592." P. 6.]

# The Scedule annexed to Euphues Testament, the tenour of his Legacie, the token of his Loue.

The vehemency of my ficknes (Philautus) hath made mee doubtfull of life, yet must I die in counsailing thee like Socrates, because I loue thee. Thou hast sons by Camilla, as I heare, who being yong in yeres haue green thoghts: & nobly born, haue great minds: bend the in their youth like the willow, least thou bewayle them in their age for their wilfulnes. I haue bequeathed them a Golden

legacie, because I greatly loue thee. Let them read it as Archelaus did Cassender, to profit by it: and in reading let them meditate: for I have approved it the best methode. They shall find Loue anatomized by Euphues, with as lively colours as in Appelles table: roses to whip him when he is wanto, reasons to with stand him when he is wilie. Here may they read that vertue is the King of labours, opinion the Mistres of fooles: that vnitie is the pride of Nature, & contention the ouerthrow of Families: here is Elleborus bitter in taste, but beneficial in triall. I have nothing to fende thee and Camilla but this counsel, that in stead of worldly goods, you leave your fons vertue and glorie: for better were they to bee partakers of your honours then lords of your mannors. I feele death that fummoneth me to my graue, and my Soule desirous of his God. Farewell Philautus, and let the tenor of my counfaile be applyed to thy childrens comfort.

Euphues dying to line.

If any man find this scrowle, fend it to Philautus in England.

[From "THE PHŒNIX NEST. Imprinted at London, by Iohn Iackson. 1593." P. 49, &c.]

Striue no more,
Forspoken ioyes to spring:
Since care hath clipt thy wing:
But stoope those lampes before:
That nurst thee vp at first, with friendly smiles,
And now through scornes thy trust beguiles.

Pine away, That pining you may please; For death betides you ease:

Oh sweete and kinde decay;
To pine and die, whilst Loue giues looking on,
And pines to see your pining mone.

Dying ioyes,
Your shrine is constant hart,
That glories in his smart:
Your Tropheis are annoyes,
And on your tombe, by Loue these lines are plaste,
Loe heere they lie, whom scorne desafte.

T. L. Gent.

F ceasles thoughts my mind hath fram'd his wings, Wherewith he foares and climes aboue conceit, And midst his slight for endles ioy he sings, To spie those double lampes, whose sweete receit Must be the heaven where as my soule shall rest, Though by their shine my bodie be deprest.

Hir eies shrowd pitie, pietie, and pure,
Hir face shields Roses, Lillies, and delight,
Hir hand hath powre, to conquere and allure,
Hir hart, holds honor, loue, remorce, and right,
Hir minde is fraught, with wisdome, faith, and loue,
All what is hirs, is borrowed from aboue.

Then mount my minde, and feare no future fall, Exceed conceit, for fhe exceeds conceit:

Burne louely lamps, to whom my lookes are thrall, My foule shall glorie in fo sweete receit,

Tho in your flames my corfe to cinders wend, Yet am I proud to gaine a Phoenix end.

T. L. Gent.

When Pirrha made hir miracle of stones,
The baser fort of slintie molde she fram'd,
Whose course compact concealed all at once,
All what in nature could impersect be,
So but impersect persect, was the shape,
And minde euen with the mettall did agree.

The finer formes of Diamonds she made,
A peereles substance matchles for the molde,
Whence grew such shapes that heaven his pure forTo frame a minde agreeing to the forme. (fook,

This by my proofe, I finde for certaine true,
For why my miftres matchles in hir fhape,
For bodie farre exceeds my base report,
For minde, no minde can craue more rare supplies,
And last I spie the Saphirs in hir eies,

T. L. Gent.

ALL day I weepe my wearie woes,
Then when that night approcheth neere,
And euery one his eies doth close,
And passed paines no more appeere,
I change my cheere,

And in the weepings of mine eie,
Loue bathes his wings, and from my hart
Drawes fire his furie to fupplie,
And on my bones doth whet his dart:

Oh bitter fmart.

My fighes within their clouds obscure,
Would blinde mine eies, they might not see,
Those cruell pleasant lamps that lure:
My reason saine would set me free,
Which may not be.

The dried strawe will take the fire;
The trained brache will follow game:
The idle thought doth still defire:
Fond will is hardly brought in frame:
The more my blame.

Thus fee I how the stormes doe growe, And yet the paine I still approoue: I leaue my weale, I follow woe, I fee the rocke, yet nill remooue:

Oh flie me Loue:

Then midst the stormes I shall preuent, And by foresight my troubles cease: And by my reason shun repent; Thus shall I ioye, if Loue decrease:

And liue in peace.

T. L. Gent.

M Idst lasting griefes, to have but short repose, In little ease, to feede on loath'd suspect, Through deepe despite, assured love to lose, In shew to like, in substance to neglect:

To laugh an howre, to weepe an age of woe, From true mishap to gather false delight, To freeze in seare, in inward hart to glowe: To read my losse within a ruthles sight:

To feeke my weale, and wot not where it lies, In hidden fraud, an open wrong to finde, Of ancient thoughts, new fables to deuife, Delightfull smiles, but yet a cornfull minde t

These are the meanes that murder my releefe, And end my doubtfull hope with certaine greefe.

T. L. Gent.

H woods vnto your walks my bodie hies,
To loose the traitrous bonds of ticing Loue,
Where trees, where herbes, where flowres,
Their natiue moisture powres,
From foorth their tender stalks to helpe mine eies,
Yet their vnited teares may nothing moue.

When I beheld the faire adorned tree,
Which lightnings force and winters frofts relifts,
Then Daphnes ill betide,
And Phebus lawles pride,
Enforce me fay euen such my forrowes be,
For selfe disdaine in Phebes hart consists.

If I behold the flowres by morning teares,
Looke louely fweete, ah then forlorne I crie:
Sweete flowres for Memnon shed,
All flowres by you are fed:
Whereas my pitious plaint that still appeares,
Yeelds vigor to hir scornes and makes me die.

When I regard the pretie greeffull burd,
With tearfull (yet delightfull) notes complaine,
I yeeld a tenor with my teares,
And whilft hir musicke wounds mine eares,
Alas say I, why nill my notes affoord
Such like remorce, who still beweepe my paine.

When I behold vpon the leaueles bow, The haples bird lament hir Loues depart,

I drawe hir biding nigh,
And fitting downe I figh,
And fighing fay alas, that birds auow
A fetled faith, where Phebe fcornes my fmart.

Thus wearie in my walks, and woefull too,
I fpend the day forespent with daily griese:
Each object of distresse,
My forrow doth expresse:
I doate on that which doth my hart vndoe,
And honor hir that scornes to yeeld reliese.

T. L. Gent.

A Ccurft be loue and they that truft his train es
He tastes the fruite, whilst others toyle:
He brings the lampe, we lend the oyle:
He sowes distres, we yeeld him soyle:
He wageth warre, we bide the soyle:

Accurft be Loue, and those that trust his traines:
He laies the trap, we seeke the snare:
He threatneth death, we speake him faire:
He coynes deceits, we softer care:
He fauoreth pride, we count it rare.

Accurft be Loue, and those that trust his traines,
He seemeth blinde, yet wounds with Art:
He vowes content, he paies with smart:
He sweares reliefe, yet kils the hart:
He cals for truth, yet scornes desart.
Accurst be loue, and those that trust his traines,
Whose heaven, is hell; whose persect ioyes, are paines.

T. L. Gent.

The fatall starre that at my birthday shined, Were it of Ioue, or Venus in hir brightnes, All fad effects, sowre fruits of loue diuined,

In my Loues lightnes,

Light was my Loue, that all too light beleeued: Heauens ruthe to dwell in faire alluring faces, That loue, that hope, that damned, and reprecued, To all difgraces.

Loue that missed, hope that deceiu'd my seeing: Loue hope no more, mockt with deluding obiect: Sight full of sorow, that denies the being, Vnto the subject.

Soul leave the feat, wher thoughts with endles fwelling, Change into teares and words of no perfuasion:

Teares turne to tongs, and spend your tunes in telling,

Sorowes inuasion.

Wonder vaine world at beauties proud refufall: Wonder in vaine at Loues vnkinde deniall, Why Loue thus loftie is, that doth abuse all: And makes no triall.

Teares, words, and tunes, all fignifie my fadnes:
My speechles griefe, looke pale without dissembling:
Sorow sit mute, and tell thy torments madnes,
With true harts trembling.

And if pure vowes, or hands heau'd vp to heauen, May moue the Gods to rue my wretched blindnes, My plaints shall make my ioyes in measure euen, With hir vnkindnes.

That she whom my true hart hath found so cruell, Mourning all mirthles may pursue the pleasure,

That scornes hir labors: poore in hir ioyes iewell,
And earthly treasure.

T. L. Gent.

F Aine to content, I bend my felfe to write,
But what to write, my minde can scarce conceiue:
Your radiant eies craue obiects of delight,
My hart no glad impressions can receiue:
To write of griese, is but a tedious thing:
And wofull men, of woe must needly sing.

To write the truce, the wars, the strife, the peace,
That Loue once wrought in my distempred hart:
Were but to cause my woonted woes encrease,
And yeeld new life to my concealed smart:
Who tempts the eare with tedious lines of griese,
That waits for ioy, complaines without reliese.

To write what paines supplanteth others ioy,
For-thy is folly in the greatest wit,
Who seeles, may best decipher the annoy,
Who knowes the griefe, but he that tasteth it?
Who writes of woe, must needes be woe begone,
And writing seele, and seeling write of mone.

To write the temper of my last desire,
That likes me best, and appertains you most:
You are the Pharos whereto now retire,
My thoughts long wandring in a forren coast,
In you they liue, to other loyes they die,
And liuing draw their foode from your faire eie.

Enforst by Loue, and that effectuall fire, That springs from you to quicken loiall harts:

I write in part the prime of my desire, My faith, my feare, that springs from your desarts; My faith, whose sirmnes neuer shunneth triall, My feare, the dread and danger of deniall.

To write in briefe, a legend in a line,
My hart hath vow'd to draw his life from yours;
My lookes haue made a Sunne of your sweete eine,
My soule doth drawe his essence from your powres:
And what I am, in fortune or in loue,
All those haue sworne, to serue for your behoue.

My fences sucke their comforts from your sweete,
My inward minde, your outward faire admires;
My hope lies prostrate at your pities seete,
My hart, lookes, soule, sence, minde, and hope desires;
Beleese, and fauour, in your louely sight,
Els all will cease to liue, and pen to write.

T. L. Gent.

PVII fraught with vnrecomptles sweete,
Of your faire face that stole mine eie,
No gladsome day my lookes did greete,
Wherein I wisht not willingly;
Mine eies were shut I might not see,
A Ladie of lesse maiestie.

What most I like, I neuer minde,
And so on you have fixt my thoughts,
That others sights doe make me blinde,
And what I see but you is noughts;
By vse and custome thus you see,
Another nature lives in mee.

The more I looke, the more I loue,
The more I thinke, the more I thriue,
No obiect can my looke remoue,
No thought can better thoughts reviue,
For what I fee or thinke, I finde,
Exceedeth fight or thought of minde.

Since then your lookes, haue stolne mine eies, And eies content to nourish loue,
And loue doth make my thoughts arise,
And thoughts are firme, and will not moue,
Vouchsafe to knit by powre vnknowne,
Our eies, our loues, our thoughts in one.

T. L. Gent.

Like defart woods, with darkfome shades obscured, Where dredful beasts, wher hateful horror raigneth Such is my wounded hart whom forrow paineth.

The trees, are fatall shafts, to death inured, That cruell Loue within my breast maintaineth, To whet my griese, when as my sorrow waineth.

The gastly beasts, my thoughts in cares assured, Which wage me warre, whilst hart no succor gaineth, With salse suspect, and seare that still remaineth.

The horrors, burning fighes by cares procured, Which forth I fend, whilft weeping eie complaineth, To coole the heate, the helples hart containeth.

But shafts, but cares, sighes, horrors vnrecured, Were nought esteemde, if for these paines awarded, My faithfull Loue by you might be rewarded.

T. L. Gent.

To giue me warre, and graunt me peace, Triumphant eies, why beare you Armes, Against a hart that thinks no harmes. A hart alreadie quite appalde, A hart that yeelds, and is enthrald, Kill Rebels prowdly that resist, Not those that in true faith persist. And conquered serue your Deitie, Will you alas commaund me die? Then die I yours, and death my crosse, But vnto you pertains the losse.

T. L. Gent.

M Y bonie Lasse thine eie,
So slie,
Hath made me forrowe so:
Thy Crimsen cheekes my deere,
So cleere,
Haue so much wrought my woe.

Thy pleasing smiles and grace,

Thy face,

Haue rauisht so my sprights;

That life is growne to nought,

Through thought,

Of Loue which me affrights.

For fancies flames of fire,
Afpire,
Vnto fuch furious powre:
As but the teares I shead,
Make dead,
The brands would me deuoure.

I should confume to nought,

Through thought,
Of thy faire shining eie:
Thy cheekes, thy pleasing smiles,

The wiles,
That forst my hart to die.

Thy grace, thy face, the part,
Where art,
Stands gazing still to fee:
The wondrous gifts and powre,
Each howre,
That hath bewitched me.

T. L. Gent.

[From "ENGLANDS HELICON. At London, Printed by I. R. for *John Flasket* and are to be fold in Paules Churchyard, at the figne of the Beare. 1600."]

[Sign. D. i, back.]

# ¶ Olde Damons Pastorall.

Rom Fortunes frownes and change remou'd, wend filly Flocks in bleffed feeding:
None of *Damon* more belou'd, feede gentle Lambs while I fit reading.

Carelesse vvorldlings, outrage quelleth all the pride and pompe of Cittie:

С

But true peace with Sheepheards dwelleth, (Sheepheards who delight in pittie.)
Whether grace of heauen betideth, on our humble minds fuch pleasure:
Perfect peace with Swaines abideth, loue and faith is Sheepheards treasure.
On the lower Plaines the thunder little thriues, and nought preuaileth:
Yet in Citties breedeth wonder, and the highest hills assaileth.

Enuie of a forraigne Tyrant
threatneth Kings, not Sheepheards humble:
Age makes filly Swaines delirant,
thirst of rule garres great men stumble.
What to other seemeth forrie,
abiect state and humble biding:
Is our ioy and Country glorie,
highest states haue worse betiding.
Golden cups doo harbour poyson,
and the greatest pompe, dissembling:
Court of seasoned words hath soyson,
treason haunts in most assembling.

Homely breafts doo harbour quiet,
little feare, and mickle folace:
States fuspect their bed and diet,
feare and craft doo haunt the Pallace.
Little would I, little want I,
where the mind and store agreeth.
Smallest comfort is not scantie,
least he longs that little feeth.
Time hath beene that I haue longed,
foolish I, to like of follie:
To conuerse where honour thronged,
to my pleasures linked wholy.

Now I fee, and feeing forrow that the day confum'd, returnes not: Who dare trust vpon to morrow, when nor time, nor life foiournes not?

FINIS.

Thom. Lodge.

[Sign. E. i.]

# ¶ The Barginet of Antimachus.

N pride of youth, in midst of May, When birds with many a merry Lay, falute the Sunnes vp-rifing: I fate me downe fast by a Spring, And while these merry Chaunters sing, I fell vpon furmizing. Amidst my doubt and minds debate, Of change of time, of vvorlds estate, I spyed a boy attired In filuer plumes, yet naked quite, Saue pretty feathers fit for flight, wherewith he still aspired. A bowe he bare to worke mens wrack, A little Quiuer at his back, with many arrowes filled: And in his foft and pretty hand, He held a lively burning brand, where-with he Louers killed. Fast by his side, in rich aray, There fate a louely Lady gay, his mother as I gueffed:

That fet the Lad vpon her knee, And trimd his bowe, and taught him flee, and mickle Loue professed. Oft from her lap at fundry stoures, He leapt, and gathered Sommer flowres, both Violets and Rofes: But see the chaunce that followed fast, As he the pompe of prime dooth wast, before that he supposes: A Bee that harbour'd hard thereby, Did fting his hand, and made him crye Oh Mother, I am wounded: Faire Venus that beheld her Sonne, Cryed out alas, I am vndone, and there-vpon she swounded. My little Lad the Goddesse sayd, Who hath my Cupid so dismayd? he aunswered: Gentle Mother The hony-worker in the Hiue, My greefe and mischiefe dooth contriue, alas it is none other. Shee kist the Lad: Now marke the chaunce. And straite she fell into a traunce, and crying, thus concluded: Ah wanton boy, like to the Bee, Thou with a kiffe hast wounded me, and haplesse Loue included. A little Bee dooth thee affright, But ah, my wounds are full of spright, and cannot be recured: The boy that kist his Mothers paine, Gan fmile, and kift her whole againe, and made her hope affured. She fuckt the wound, and fwag'd the sting, And little Loue yourde did fing, then let no Louer forrow:

To day though greefe attaint his hart, Let him with courage bide the fmart, amends will come to morrow.

FINIS.

Thom. Lodge.

[From "The Famovs and Memorable Workes of Iosephys, a man of mych honovr and learning among the Iewes. Faithfully translated out of the Latin, and French, by Tho. Lodge Doctor in Physicke. Bernardus Epistola ad Suggerium. Tunc recentia iucundius bona clarescunt, cum fuerint malis comparata prioribus. Printed at the charges of G. Bishop, S. Waterson, P. Short, and Tho. Adams. 1602."]

# TO THE RIGHT HONOVRABLE FATHER OF ARTS AND ARMES CHARLES

LORD HOVVARD, BARON OF EFFINGHAM, Earle of Nottingham, High Constable of the Castle and Forrest of Windsore,

Lord chiefe Iustice in Eyre of England, Gouernour and
Captaine generall of all her Maiesties maritime Forts and
Castles, High Admirall of England and Ireland, Lieutenant of Sussex and Surrey, Knight of the most
noble order of the Garter, and one of her Maiesties most honourable privile councell.

R Ight Honourable, there is a faying in Zenophon most worthie the citing and insight, that matters of worth and consequence are both to be committed and commended to their trust and protection, who know the waight and value thereof, and both can and will desend the same by authoritie and reason: For this cause and vpon this ground,

I have chosen your Honour out for a most noble patron of this most samous and accomplished Historie of the Iewes, which (for dignitie and antiquitie of the subject, the elegancie and puritie of the stile, the choice proprietie and copie of words, the grauitie and varietie of sentences, the alterations and memorable euents; and lastly for the birth and dignitie of the Author) requireth a spirit of no lesse wisedome, courage, and nobilitie then your selfe, who have power to defend, and knowledge to discerne the worth Vouchsafe therefore to leuell the eie of your esteeme vpon the Center of this happy Historie; and as Themistocles was animated to noble actions by beholding Miltiades Trophies, and Alexander in seeing Achilles tombe, did grieuously sigh with an honourable emulation: so let the zeale, magnanimitie, and admirable constancie which euerie where affronteth you in this booke (and rauisheth the best minde from the boundlesse troubles of this world, and draweth them into the contemplation of true perfection) fo fettle your honourable love and affection to emulate the fame, that as for glorie in armes; fo for preferuing and protecting artes, you may outstrip your competitors, and amasse to curious expectation. And in mine opinion the time challengeth no lesse at your hands: for as your transcendent dignitie and courage hath returned vs a happy haruest in our expected and long possessed peace, as by your second care and diligence next vnder her facred Maiestie we all reape the fruit and felicitie of blessed abundance; so by your example in reading and respecting both learning and the learned, you shall pull downe that Babel, which confused ignorance hath raifed to ouerreach industrie: yea you shall strengthen the weakned abilitie of learning which (alas the while) is now adaies like a commoditie without request scarce saileable by the hands of a cunning broker, nothing is more worth money, and lesse in request: onely the worlds blinde creatures (as S. Ierom tearmeth them) the vnlettered, take delight in their errors, whose writings (as

Plutarch speaketh of Aristophanes poems) are written for no moderate mans pleasure. Let therefore your vpright estimation of this worke (most noble Earle) awaken the dead deuotion of such as contemne Artes, and let no such corrupt drones (as make sale of sinfull thoughts for good merchandise) buz about the hiue of true science: But as Emperors, Kings, and Princes haue euer in their Greeke, Italian, and French with a respective acceptance, and bountifull hand entertained this Historie; so let this translation of Iosephus which courteth you now in English, be accepted at your hands, and countenanced by your honour, for whose vnconfined selicitie both I and other of my name haue euer praied, and will never cease to study.

Your Honors vnfainedly devoted,

THOMAS LODGE.

#### TO THE COVRTEOVS READER

As touching the vse and abuse of Historie.

I F Historie were as easily conceited and made vse of, as (according to Baldus) it hath true proportion and documents for the gouernment of mans life, I should hold it no sinne so precisely to prescribe a limitation and bound, to such as should enter the List, and consult with example. For what more pleasing to our selues, or profitable for societies could euer befall vs, then in this theatre of mans life, (wherein Historie affordeth all sorts of actors) to sit and learne preuention by other mens perils, and to grow amplie wise by forraine wreckes; al which being traduced to our private vses; we may either as partners in what we have past, or observers of future casualties, by presedent events, tie ages

to our memories: and preuent our escapes, by furuew of other mens repentance, briefly beget experience by fight, or forefight of worldly cafualties, and forme a mirror of forepassed errors; to foreiudge our suture calamities. But for that it behoueth vs to enter this worldly Academie, the more prepared, the more that Historie is fraught and fulfilled with plentiful fruite, and whereas the difficultie and difference is a like, to yeeld an vpright verdict both of a mans owne, and other mens life, neither may any man rightly examine another (how wife fo euer he be) except in equall ballance he weigh his own imperfections; it must necessarily follow on both sides, that with the more wisedome, and the greater observation wee ought to entertaine Historie, least our mind like the wind should wander vncertainely. and our deuotion should preuent our resolution; our esteeme our knowledge. For as in an ample and well furnished and affluent banquet, although fome things, (and they to few men) seeme pleasant, othersome to other are without taste and seeme tart, and euerie one judgeth his meate not by proofe, but by the pallate; yet notwithstanding there is a certaine mean, which either natures ordinarie, or the defined kind of nutriment (being fimple and incorrupt) hath fashioned and fixed for most aptest for the body; from which whofoeuer varieth, or either beyond measure, or without iudgment, followeth his foolish appetite, and glutting himselfe beyond discretion, reapeth more in commoditie then pleasure by these pleasures: So in the diversitie of mans life, although a thousand formes, a thousand similitudes bee offered, and that euerie man fashioneth other mens manners to his mind, yet is their but one true path that vertue walketh in, which whofoeuer tracketh with iudgement, doth truly know the vse of life; whereas they that fit in a plentifull banquet, in affecting all things, can make vse of nothing. Now how many are there, I pray you, that in respect either of their owne, or other mens acts & words (according to the rule of vertue) can be more choise

in iudging minds, as meats, and that in this matter feemeth not fufficiently instructed? wherein I wonder that men espie not their errors, whereas they imagine that Historie is the instructor of such as read the same, whereas it onely yeeldeth matter of instruction, even as the banquet ministreth meat according to euerie mans affection. Some therefore are feduced with the fweetnes of the stile, and in feeking their pleasure, lose their profit; who reape no other fruit of Historie, then to beguile time, and beget officious idlenes, laughing away houres, and nourish repent: others in reading glorie, hunt it in a shadow, where if they could make vse of it in proportion, they could not fall to repent it. And whereas no man can aspire to true glorie without true vertue, neither no wife man will hope further, yet fee we many men, that because they have read many excellent works. will be Capricious and pretend wisedome; resembling those tragedians, who will after they have discharged themselves of their parts, and apparrell wherein they counterfaited the Emperour, yet retaine his royall and princely manners: Some triuiall and light witted, that make an Eclipse of a shadow, make more of the embleme, then the worke; the habit then the Doctor: So admirable effects worketh history in mens mind. Now whereas it is the most exact and chiefest intent of historie to awaken mans idlenes, and arme them against casualties, and the whole bent of example hath no other iffue, it falleth out thorow mens fecuritie (who suppose that their neighbours perils concerneth them not) that whatfoeuer is of note, is ouerflipt with a deafe and fleeping judgement, and things that memorie should best loue, are lost in her. To conclude, there are some that will haue euerie mans shooe fitted on their owne last, & tie all mens pens to their own pleasures. For which cause partly by reason of this secret, partly thorow this ill ordered, confused, and rash method of reading, as of corrupt humours, so is there growen a certaine Kaχεξία of iudgement and refolution: and as in intemperate bodies, meat yeeldeth verie

little profit; fo reape they no fruit or benefit by their reading. By this good reader thou maift eafily conceive, how a hiftorie ought to be read: how mens lives ought in them felues be examined: finally how equal a proportio is required in both. And truly in my opinion the chiefest ground of this difficultie, is the peruerines of our judgements, which is the cause we the rather respect our own inclinations what they are, then the true life and force of example. Furthermore this is no lesse miserie then the former, that such as write fet downe fuch things as are acted, not onely for their profit fake, but to feed their owne humours: and like to certaine Architects (by interposing their judgements) doe vainely praise some things, supposing that our imitation should be tied to their pleasure; where if they performed what they ought to do, the reader should incounter with no such distractions: but now in like manner as Cookes who rather expect their masters pleasurable taste, then his profit; would God the Historiographer did not affect flatterie. It therefore appeareth that in two forts (first in our owne iudgement; and next to the prejudice of those that write) we are circumuented; in that they let not downe such euents as passe, in their owne nature and as they are. For he that writeth an Historie is the interpretor of those things that are past, whose iudgement being depraued, it fareth with him as with the purest & most richest wine, which waxeth mustic by reason of that vessel wherein it is inclosed, or is by sophistication corrupted, which is the greatest folly, & most intolerable deceit that may befal men. They therfore, who negligētly vndertake a historiy, (or suppose that life were to be past rashly, and without an exact observance of all offices) are no lesse deceived then certaine countrey pelants in the last troubles of France (of whose folly I drewe some example) who attempting and entring vpon a citie not farre off from them, & lighting into an Apothecaries shop furnished with all kind of drugs and dainties, and being allured by the pleasure, odors and delight of the confections they

tasted; and supposing all to be of the same kind, deuoured, tasted, and swallowed downe every thing: whereupon some sell sicke of seavers, some grew phrensie, and manie lost their lives to please their appetites, at leastwise he that scaped best, gave occasion of laughter to the lookers on. For as life, so Historie (the image of life) is fraught with pleasure, and displeasure; and onely in the vse of life, the wisedome of life consisteth. Farewell, vse this, and my selfe as two twinnes borne for thy profit.

Thine Thomas Lodge.

[From "The Lamentable and Tragicall Historie of the VVars and vtter rvine of the Iewes. Comprised in seuen Bookes by Flauius Iosephus, the Sonne of Matthias. And newly translated out of the Latin, and French into English by Tho. Lodge, D.M.P. Printed at London on Bread-street hill, at the signe of the Starre. 1602." P. 555.]

#### TO THE RIGHT WORSHIPFVL HIS

esteemed friend M. Anthony Palmer Esquier.

SIR, my affection that had rather be an actor then an orator, doe well then speake well, hath pickt you out to be the patron of this tragicall historie of the wars of the Iewes. The reasons that draue me herevnto, are neither the expectance of worldlie benefits, nor the fruitlesse vp-shot of ostentation, but your virtue (which is not beloued respectivelie but onely for it selfe) hath created this good conceit in me, which (if you so please) your acceptance may



continue. Now fince as the Philosopher supposeth it is an action worthy a good man, to do good vnto his friend; fo is it no lesse commendable to accept an office of kindnes from a friend. For by giuing we bewray our well wishing; and by receiving, we proportion and continue frendship: vpon this ground I praie you build the good entertainment of my prefent, and nourish this good custome in me (which was viuall both amongst Grecians and Latins) I meane my translation, which if it please you, I have my wish. As for my maligners, I expect no worse from them then Iason the Thassalian, who being affailed and wounded by an enemie (who had an intent to kill him) had an impostumation opened that faued his life: their stabbe and stroke of difgrace shall cure and heale the hidden and neglected infirmities of my minde, and notwithstanding I shall both Genio & ingenio liue to loue you, and lament their want of charitie. Thus heartelie commending me, I hastilie take my leaue, being tied prentize of late to other mens importunities.

> Your louing Friend, Tho. Lodge.

[From Birch MSS., Vol. V. (Add. MSS., No. 4164), No. 52, British Museum.]

Dr Lodge to Sr Tho. Edmondes, Ambr at the Court of France.

17 January 1610.

RIGHT HONBL,

A Ltho' I am refolved, that your approved Judgement is fuch, that you respect not men as they comply, but as they love & deserve; yet because it is a received Opinion

in this World, that the best Means of entertaining great Men's favour is by writing; & they are esteemed unworthy honble respect, that neglect to entertain it with officious Letters, I have thought good in these few Lines to acknowledge my Love & Duty, to your Honour, by whose means I have not only reposses'd my Country, but my peace & Quietness in the same. To you I ascribe all my good fortunes, & in way of gratuity sacrifice all my unseigned service, being addressed to exemplify it, whensoever you shall command. Now find I your Worthiness even in your absence, because your Honour so nobly prevented my danger by your prudence at your being here, that whilst I live, I am bound to reverence & serve you.

I have no news to entertain your Honour with fince this place is but barren in offering fignal Occurrences: & to let you know, that Oliver the physician is dead, and Coryat the Fool's Book is upon the press is but trivial & unworthy your Ears.

When Seneca speaketh good English, as I hope he thereby shall, I will send him over into France to attend your Honour: His News will best content you, who is replenished with all morta Wisdom.

I am afraid to be too tedious, & therefore will cancell up these compliments with both mine own & my Wise's humble Commendations to your Honour & my worthy Lady; praying God continually, that he will bless & enable you both in this Life, & hereafter crown you with Eternity.

Your Honour's ever bounden, Thomas Lodge.

[From "THE WORKES, both Morall and Natural, of LVCIVS ANNÆVS SENECA. Translated by T. Ledge, D: of Phis: London Printed by William Stansby." [Colophon.] LONDON, Printed by WILLIAM STANSBY. Anno Domini, 1614.]

# ILLVSTRISSIMO HEROI, AC DOMINO SVO OBSER-

VANDISSIMO, D. THOMÆ EGERTONO, DOMINO DE ELLISMERE, SVMMO AN-

GLIAE CANCELLARIO, MAIESTATIS REGIAE
à Secretioribus Concilijs omni virtutum genere ac
Doctrina Clarissimo, Almæ Academiæ Oxoniensis
Cancellario, bonorum ; studiorum omnium
Macenati prastantissimo,

THOMAS LODGE Doctor Medicus, Salutem.

Vi potius liber iste dicari velit, vel ego debeam dedicare quam Honori tuo (vir omnibus nominibus Honorande) deliberanti diu & multum cogitanti, plane non occurrebat. Etenim cum Philosophia ipsa inculta prorsus sit, & ab omnibus neglecta fere, tum si à pleriss; vt horrida conspuatur, non est sane mirandum: Quo magis veteri quidem debet, ne temere cuivis sese offerat, ne forte in eos incidisse videatur, qui cuticulam curantes ipsi, nihil admirantur vltra cutem; quorum oculis nihil placet, nisi quod externa specie, & lineamentorum harmonia se commendet; quorum aures omnia respuunt, nisi quæ cum voluptate quadam iussuunt: quod si contingat, quomodo non contemptui apud omnes esset liber is, qui apud eum ipsum quem patronum sibi delegit potissimum, sordescat? Quod si ioculare quiddam

& molliusculum in publicum proferendum statuerem, quod voluptate nescio qua, mentes hominum titillaret tantum,

Fntrorsum turpe & speciosum pelle decora,

(Vt inquit Poeta) non deesset hercle, qui

Fautor vtros, meum laudar et pollice ludum,

Nec certe

Nauibus ats,

Quadrigis peterem.

Mihi patronum aliquem

Quoi donem lepidum nouum libellum.

Opprimerer eorum multitudine credo, qui occurrerent mihi nænijs hisce patrocinaturi: Cum autem res serias tantum tractet author hic noster, idq; serio; quæ tantum ijs arrident, quibus leuiora illa arrident minus; tum eos qui subtiliori quodam oculo, & mentis acie, venustatem Philosophiæ illam intueri possunt, (quæ si corporeis oculis cerneretur, mirabiles amores excitaret sui) nescio quod fatum contraxit in compendium. Et certe quamuis eorum numerus tantus effet atq; talis, quorum in sinum hic noster posset tuto Conuolare, vt delectus ipse delectum fere tolleret, nescio tamen an cuiquam ex omnibus deberi se magis agnosceret, quàm Honori tuo, qui cum in eam opinionem iam diu veneris, vt inter prudentissimos, & virtute quam maxime excultos, principatum quendam tenere videaris; tum etiam ita ad certam authoris huius normam vitam direxisse, & momenta officiorum ea perpendisse videris omnia, quæ ab ipso in sapiente requiruntur; vt si in eadem tempora incidisses, ille ne præcepta ad exemplum tuum, an tu vitam ad ipfius præcepta conformaris, effet vehementer dubitandum. Qua de causa quidem, in spem maximam venit, aditum ipsi apud te patere; quôd ea afferat potissimum, quæ si tibi placeant, (quod non desperat) nemini quidem à tuæ vitæ ratione non alienissimo, poterint displicere.

Quid quod & eum sibi Patronum deligendum censet, qui ipsa authoritate possit eam ab aliorum iniurijs vindicare! quod cum ita sit, nullius quidem iniurijs in eo locus erit, quamdiu totus ipsi apud te suerit, cuius potentia, & authoritas, cum sit maxima, talem tamen intuemur, vt maiorem indies & auctiorem sieri velimus omnes, qui videmus.

Inter Ajacem, & Vlyssem, litem nonnullam apud Poetas legimus interiectam de Achillis armatura quondam, vter indueretur ipsa; de facto non disputo. Poetarum mens ea fuit, vt cum prudentia polleret alter & concilio; lacertis alter atq; robore; apud quem tandem armorum eorum ius resideret, eumne qui prudentissime ijs vti posset, an qui robustissime eluceret: quod si ex iure manu consertum vocaret authoritas sapientiam, & sapientia authoritatem, ad quem tandem Senecæ nostri patrocinium æquius pertineret, haud esset difficile quidem ad iudicandum. Tu vero vir Honorande cum tanta sis sapientia, vt ab authoritate quantumuis maxima vinci non possit, & authoritatem tantam nactus es, vt ne sapientiæ tuæ quamuis eximiæ & illustri velit loco cedere, facilè controuersiam hanc omnem dirimes: in quo cum vtræq; summæ de paritate contendant ad quem patronum potius accurret, quam ad te, qui & propter sapientiam singularem optimè consultum voles libro non insipientissimo, & propter egregiam authoritatem effectum dabis. libro malè ne consulatur (dico confidenter) egregio.

Ad me vero quod attinet (Illustrissime Mœcen.) cum multa alia perpulerint, vt te potissimum seligerem sub cuius nomine prodeat hic labor in Seneca transferendo meus, tumista inprimis quæ dicturus sum. Nempe vt at senem ille de senectute senex, & amicissimus, scripsit ad amicum de amicitia, ita & ego (illud sileo quod quam vellem vt possem attexere) Philosophiæ libros hos (quam sapientiam dixere veteres) ad te sapientissimum & Philosophorum Oxonij studentium omnium Patronum primarium inprimis statui dedicandum. Quo quidem in loco non possum illius non meminisse, (quod prætermitti sine scelere nesario non potest) quodq; grauissimi

est instar argumenti, cur tibi vel soli, vel certe potissimum omnium nostrům qui Oxonienses audimus in gratæ mentis testimonium, labores & studia inseruiant; quòd per te effectum est fere, vt studijs nostris ibi locus sit, vbi cum flotuere maxime, tum maxime eiecta inde voluissent ij, qui minime debuissent: per te vero iam effectum id videmus, vt qui fontes illos limpidissimos conturbarunt, quo minus haustus inde puriores essent, iam tandem aduersum Musarum Alumnos vtcumque coaxant fortasse, tantum tamen coaxare possint. De hoc autem ni grati simus omnes, omnium erimus ingratissimi. Quin quod magis me ipsum spectat, illud Cardinale quiddam est, quod cum beneuolentiæ erga me tue vestigia semper vidi non leuiter impressa, mihi nunquam satisfacio ipsi, priusquam tibi (non dicam satisfaciam de animo erga me tuo) at agnoscam certe quantis nominibus obstrictum me & obæratum sentiam: quin attexo, ideo tibi lubens dico, quod cum mihi beneuolus femper extiteris, tunc etiam & ab ijs qui ex me emanârunt vtcumque, animo esse non poteris alieno.

Hac spe fretus (Honorande Mæcenas) hosce meos labores, quales, quales tibi trado in manus, quos æqui si consulas, conditione haudquaquam iniqua susceptos existimauero:

Deumque rogabo Opt. Max. vt tam diu nobis te conservatum volet, quam-diu te virtutum tuarum minime pœnitebit.

Dignitatis tuæ,

Observantiss.

THO. LODG. D.M.P.

# REVERENDISSIMIS DOCTORIBVS, CÆTERISQVE

IN STADIO LITERARIO OPTIME EXCERCITATIS LECTORIBUS.

THO. LODGE D. Medicus Phisicus.
Salutem.

Vm nulli magis opprobrijs alios conscindunt, & lacerant maledictis, quam ij qui in opprobrium ipsi facillime incurrunt; tum plerum id euenit, vt exilis cuiusdam ingenij ipsi sibi conscij, nihil sapere videri se credant aliis, nisi plane desipere se probent; dum ea carpunt omnino, quæ non Capiunt. Ex quo euenit, vt nihil egregium ita & excellens in publicum emanarit vnquam, in quod dentes isti mordaces non impegerint. A quo hominum genere cum ego me sacile vindicare nesciam, apud vos (Viri Doctores doctores prestantissimi, politioris literaturæ alumnos, qui quales erga vos ipsi velitis alios esse, tales estis erga omnes) præstatione vti nonnulla haud absonum sore existimaui, vt rationem consilij de Seneca in nostrum sermonem transmittendo mei, vobis explicem.

Video autem multis id displicere quidem, id q vehementer, quod authores ita Latini transferantur, & in sermonem nostrum migrent Anglicum: cum multa alia tum illud inculcantes, iniuriam literis insignem inuebi, quod ea quæ literatorum deberent esse propria, nunc denuo prostituantur & omnibus contrectandā prouulgentur: Qui cum id agunt quid aliud agunt, quam vt nostri ad vnum omnes, a virtutum scientia vt prosani quidam arceantur, velut a Diane sacris? De quibus illud est Calimachi ἐκας ἐκας δεις άλιτθ. Hi dum a se scientias omnes velut a Chaldæis dies postulari volunt, quid aliud agunt quam quæ ipsi vident vt cæteris omnibus inuideant? Quæ si mens eorum suisset qui ista primo literis

mandauerunt, quomodo tandem egregia illa ingenij eorum monumenta ad nostra hæc tempora permanare potuissent? Nec vero nios ille priscis inoleuit, vt cogitata illa sua præclara cæteris inuiderent, qui per se minus acie valerent & ingenio, & ex omnibus certe vix paucos reperias qui vel Græci Latine, vel Romani Græce scripserint, quo minus suis innotescerent ea quæ libri sui præclara continerent: ex quo effectum, id est vt quantum bruta intellectu cæteri, tantum ipsi ingenio cæteros antecesserint. Ned vero non laudare possum Sapientissimum illum apud laertium, qui cum de tribus Diis ageret gratias, quod homo esset natus, non brutum; quod vir, non fæmina, tertium id erat quod Atheniensis esset, non Barbarus; non quod folus inter eos fapere vifus est, sed quod ex infinitis vnus effet, qui non nihil sapere didicisset: Et recte ad Amicum scribens M. Tullius monet, vt vbiuis esse malit. quam vbi sit, propterea quod multo rectius illic viuendum fit vbi aliquo numerofiet, quam illic vbi folus sapere videatur. Et sane si æqui rerum æstimatores velimus esse, facile quidem inueniemus excultiores multo nostros, & limatiores quamantea extitisse, ex quo doctrina illa veterum, & historia Romanorum vernacula ipsos alloquente lingua perpoliri cæperunt. Quo in curriculo labores mei cum non nihil desudarint, tum facti mei tamdiu me non pænitebit, quamdiu publicæ vtilitati & honori patriæ inseruire intellexero: & quanquam omnes reclamantes videro Comici, tamen illo me facile consolabor & recreabo, quod nihil in animo magis habeam, quam vt pluribus profim.

Quin illud fortasse non recte quod παραδοξα occurrunt Senecæ nonnulla, quæ celari multo possunt honestius, quam in apricum protrudi, lucem non serentia; & male locatā operam eam omnemclamabunt omnes, quæ in re non bona. Habet etiam ἐνδοξὸτατα quā plurima, quæ si recte ediscantur nihil illa nocebunt: quanquam quid egi? Aut in quo euigilauere curæ & cogitationes meæ, nisi vt lectorem pro virili præmonerem, & ad scopulos eos digitum intenderem, ad quos si adhæserit fortasse, naufragium illico sacturus sit?

Nec vero desuerint ij, qui id vitio mihi vertendum senferint, quod in omnibus non verbum verbo respondeat, quin infidus interpres sit ille necesse est, & vbi side est opus vel maxime, sideliam adhibebit, qui ita interpretem agere edidiscit. Quin ille rectissime

Non verbum verbo curabit reddere fidus
Interpres-----

Ne poterit quidem; quod tum eores deducetur, vt dum in verbis se torquebit nimis, sensus interim elabatur omnis. Ouis autem ita inscius erit, vt illud non intelligat in omni fermone, idiomata loquendi quædam apparere, & flores elegantiarum, quæ si verbis alienis efferantur, illico pro ridiculis habeantur? Longum esset huc omnia conuertere quæ falsissime a Latinis dicta, a nostris enuntiata verbis ijsdem, appareant insulfa. Quo facilius adducor, vt eius omnia fic interpreter, vt quæ proprijs verbis enuntiari non possunt, enuntientur quibus possunt aptissimis: Hic ego, si reprehensionem incurro iustam, exemplo me consolabor eorum, qui cum in hoc genere palmam ferant, crimen commune mecum sustinebunt, nec nostrorū solum, sed & eorum etiam omnium qui in Hispania, Gallia, Italia communem mecum in eo genere nauarunt operam. Agnosco vero libentissime errata huc irrepsisse nonnulla, quæ vt homini cuiuis in summo otio non vigilantissimo, facile possunt obrepere quædam, ita si mihi in hoc opere frequentiora visum est qua erat æquum, facile ignoscet, qui rem ipsam vt acciderit cognoscet prius. Cum enim primo statuerem ita in hoc opere meam operam posuisse, vt nequid per incuriam elapsum mihi viderit possit, in medio operis a me suscepti nescio quomodo in medium rerum omnium certamen incidi; Præterqua enim illud quod fratre charissimo pientissimoq essem orbatus, ita vt studijs nullis in me locus esse relictus, quem dolor vniuersum occuparat, accidebat id etiam, vt turbis ijs forensibus, & molestijs vndid circumfrementibus opprimerer

ita, vt dum illius omnia (iam cum beatis illis incolis agente æuum) coponere studeo, ne subcisiuas horas certe mihi relinquo vllas, quibus huic operi iam inchoato supremam manu imponam.

Interim ista dum aguntur annus fere integer elapsus est, &, adhuc tamen.

Murorumingentes, pendent opera interrupta mineq;

Vt Poetæ verbis vtar Interea fremere Typographus, & deprælo tantum non præliamouere, quæ nactus est typis excudenda curare sed citra cura: hoc modo ad imprimendum folum licentia fortasse nactus, qui me premit semper nec pensi quid habet; quid imprimat. Quin tande vt molestijs hisce me euoluo, colligo me vt possum ex magna iactatione, & dimidiū Senecæ alterum quod imperfectum reliquerā quanta possum absoluo celeritate, nec typographo satisfacio tamen inhianti fuo femper luero, quin quæ manus prima coniecit in chartulas, subinde arripit ipsa impressione peiora facta emissurus, quæ prius acceperat omnino non optima, quippe quibus ipsius sestinatio præpropera, ad ornanda se melius ne minimum quidem indulfit temporis. Ita fit vt quod mensium nonnullorum opus esse debuerit, diebus haud ita multis absolutum prodierit, atq vtinam absolutū. Quod si minus conceditur, non despero tamen quin per meum dehinc otium quæ rudia iam excidere, limentur accuratius, & quæ obscuritate nonnulla videbuntur laborare, fiant etiam illustriora cum proxime emanabunt.

Obijcient alij (qui reprehensionis ansam vndid arripiēt.) quod versus eius quosdam, vna cum Apocolocynthesi, & Epistolis quibusdā ad Diuum Paulum exaratis (vt non nemo retulit e Patribus) omnino prætermiserim. Sed parcent mihi facile spero, qui prius norint, quibus rationibus adductus, huic ego labori pepercerim: Primo quidem de Apocolocynthesi cum liber is totus dicterijs in mortem

Claudii Cæsaris sit resertus ne alienus a se noster Seneca videretur, qui vbiq seuerus & grauis, & ab hoc genere qua maxime videtur abhorrens, inutili labore potius supersedendem statui, qua ea attexenda, quæ labe nonnullam operi toti possent affricare. De reliquis autem id tantum dico, quod cum authoris huius an sint a multis in dubium vocari video, tum an a me sint interpretanda vehementer dubito.

Habetis iam tandem (Doctores & lectores beneuoli) quæ ego dicenda habeo, quæ si vobis candidioribus arridere perspicero, tum vt iis placeant quibus omnia displicent, vehementer non contendo. Valete.

## To the Courteous Reader.

I T was well donne by Nature (gentle Reader) to give time, but ill donne by men not to apprehend the same: How much thou hast lost in life in begetting vanities and nourishing them, in applauding follies, and intending them, read heare; and begin now to apprehend this, that it is but loft life, that men liue in entertaining vaine things, & that no time is better spent, the in studying how to liue, and how to die wel. This shalt thou learne in our Seneca, whose divine fentences, wholfome counsailes, serious exclamations against vices, in being but a Heathen, may make vs ashamed being Christians; when wee consider how backward a course wee haue runne from the right scope, by being buried in vaine readings, befotted with felfe opinion, by apprehending vertue no more, but in a shadow, which serues for a vaile to couer many vices. It is loft labour in most men now-adayes whatfoeuer they have studied, except their actions teftifie that readings have amended the ruines of their ficke

and intemperate thoughts: and too pregnant a proofe is it, of an age and time ill spent, when as after a man hath fummed up the account of his dayes that are past, hee findeth the remainder of his profites, hee should have gotten in life, to be eyther ambition vnsatisfied, or dissolution attended by pouerty, or vaine vnderstanding boulstered by pride, or irksome age called on by surfet; I must confesse that (had I effected it) I could have pickt out evther an author more curious, or a fubiect more pleafing for common eares, to allure and content them. But feeing the worlds Lithargie fo farre growne, that it is benummed wholly with false appearance, I made choice of this author, whose life was a pattern of continence, whose doctrine a detection and correction of vanities, and whose death a certaine instance of constancy. Would God Christians would endeuour to practife his good precepts, to reform their owne in feeing his errours; and perceiuing fo great light of learning from a Pagans pen, ayme at the true light of deuotion and pietie, which becommeth Christians. Learne in him these good lessons, and commit them to memory, That to be truely vertuous is to be happy, to fubdue passion is to be truely a man, to contemne fortune is to conquer her, to foresee and vnmaske miseries in their greatest terrors is to lessen them, to liue well is to be vertuous, and to die well is the way to eternitie. This as often as I thinke vpon, I finde an alteration in my resolution, which heretofore hath too long time surfeited vpon time-pleafing; I am armed against all worldly contempts, wherwith Enuie may pretend to loade mee. My foule and conscience bearing me witnesse that my intent and scope was only to draw men to amendment of life, & to root out vain customes, that are too much ingrasted in this age; What care I for detraction? which rather barketh for custome fake, then baiteth at me for fiercenesse. No Souldier is counted valiant, that affronteth not his enemie; no Philofopher conftant, that contemneth not Fortune; nor writer vnderstanding, that scornes not detraction; I had rather bee

condemned for confirming men in goodnesse, then flattering the world in follie. Gentle Reader for thee I laboured, for thy good haue I made this admirable Roman speake English, if it profit thee I haue my wish, if it displease thee, it is thy want of iudgement.

Farewell.

# In Momum.

SI tamen víq iuuat quæ funt bona carpere, Mome, Carpe hæc. vt morfu fint meliora tuo Carpe hæc, vt morfu fint meliora tuo. Quæ liber iste tenet forte ignorare videris, Quin lege, mox fies forfitam ipfe bonus. Non in bicipiti quæ vidit somnia narrat, Parnasso, ant vanis ludit imaginibus: Nec prius vsq, nouem nisi quæ docuere sorores Castalis vnda tuæ, nil docet iste liber Vera sed hic rectæ promit dictamina vitæ, Et sapiens narrat quæ bene dixit anus. Si malus ista leges, poterint non ista placere Nec nonista probes, qui legis, ipse bonus: Vel non ergo legas quæ funt benedicta, pudendis Nec lacera verbis, quæ minus ipse capis, Vel lege, nec carpas; vt non male prodita: dentes Iamá tibi gratulor Mome perire tuos.

[From "THE WORKES OF LVCIVS ANNÆVS SENECA, Newly Inlarged and Corrected by Thomas Lodge, D.M.P. LONDON, *Printed by Willi: Stanfby.*" [Colophon.]

"LONDON, Printed by WILLIAM STANSBY, dwelling in Thames-streete, by Pauls-wharfe, next to St. Peters Church. 1620."

# TOTHEMOST NOBLEAND MY HONOVRABLE GOOD LORD, Thomas, EARLE OF

SVFFOLKE.

R Ight Honourable, it is not your Greatnesse that I admire, nor the vaine applause of the multitude (which may bewitch men, but not perfect them) that makes mee name you Patron of these my Labours. I neither dedicate this famous Worke vnto you for the benefits I hope, or the reputation I may get, or vpon the errour of custome, that pretends more then Nature intended. I will not flatter your Greatnesse in reckoning vp your Titles, nor embace your iudgement, that can distinguish times, Men, Fortunes; both apparantly as they feeme, and really as they are. It is your vertue, your goodnesse, your Noble nature, to which I confecrate my endeauours: your Honour, (which is the reward of vertue.) These and nought else tye me to respect, reuerence, and esteeme both your Noble selfe and your Honourable family, to whose service I have inseparably confecrated my best Labours. In times past it was the custome of the greatest Monarchies, to bestow fained Deities vpon their mortall Emperours: Of famous Cities to erect Statues to their well deseruing Senatours; Of good children to raise Monuments in Honour of their Parents. Yet whatfoeuer Monarchies haue foolishly attempted. Cities haue

Dedicated, Children haue erected, their Memories, times, place, and (welny) names are extinguished. If Antiquity performed any thing, it is either blasted by flatterie, or concealed by feare.

This my Prefent is a richer, more lasting and happier Iewell; that in many Ages, and thorow manie fires and combustions, hath continued their fames to whome it was Dedicated, and shall make you liue in the Reading thereof, and my loue proue signall and famous thereby, when haply your worthie deserts shall be obscured or detracted, or your greatest Titles buried in the bosome of Obliuion. Thus hoping that this poore Nessling of my Labour, shall be as graciously accepted, as it is honestly and vnfainedly intended, I commit your Honour, and your whole Family,

to his protection, who onely fearcheth mens hearts, and knoweth how vnfainedly,

I respect both you, your

Honour, and

Family.

Your Honours most

devoted,
THOM, LODGE.

## To the Reader.

Entle Reader, I present thee once more with Senecaes
Translation, if not so fully and exactly clensed from
his former misprisions and errours, as I wish; yet I hope, in
such sort examined and perused, that the indicious Reader
shall find lesse matter to except against; and the indifferent,
better light to vnderstand him. My businesse being great, and
my distractions many; the Authour being seriously succinct,

and full of Laconisme; no wonder if in somthings my omisfions may feeme fuch, as fome whose judgement is mounted aboue the Epicycle of Mercurie, will find matter enough to carpe at, though not to condemne. Let me intreat this fauour at thy hands, curteous Reader, to pretend this Translation to bee a Garden, wherein though thou maiest find many holefome Herbes, goodly Flowers, and rich Medicines; yet can it not be but some weedes may ranckly shoote out, which may fmoother or obscure the light and lustre of the better. Play the good Gardner I pray thee, and pulling vp the weedes, make thy profit of the flowers. If thou wilt Correct, bee considerate before thou attempt, lest in pretending to roote out one, thou commit many errors. What a Stoicke hath written, Reade thou like a Christian. If any doubts entangle thy judgement, have recourse to the facred Synod of learned and pious Diuines; whose iudgement will select thee out that which is for thy Soules profit, and disswade thee from admitting that, which may either depraue thy iudgement, or corrupt thy Soule. The fruit I exspect for my Labour at thy hands, is onely this, to interpret mine actions to the best, and to Correct with thy pen, that which

other men lesse aduised, haue omitted by ouer hastie labour. Farewell, and enioy the fruits which I haue planted for thy profit; which though these times may haply neglect the future may both applaude and allow.

Vale.

Thine in all vertuous endeuour,

Thom. Lodge.

[From "A LEARNED SUMMARY Upon the famous Poeme of William of Saluste Lord of Bartas. Wherin are discovered all the excellent secretts in Metaphysicall Physicall, Morall, and Historicall knowledge. Fitt for the learned to refresh theire memories, and for younger students to abreviat and further theire studies: Wherin nature is discovered, art disclosed, and history layd open. Translated out of French, by T. L. D. M. P. London Printed for Iohn Grismand And are to be sould at his shoppe in Paules alley at the signe of the Gunne. Anno 1621.]

#### TO THE RIGHT HONOVRABLE

SIR IVLIVS CÆSAR, KNIGHT, Mr. OF

the Rolles, and one of his MAIESTIES most Hononrable Privy Councell.

#### RIGHT HONORABLE,

► He true knowledge of your piety towards GoD; your Noble disposition; your forward affection to imbrace men of good deferts, and carefull industry to countenance Learning; my particular proofe of your goodnesse in your Youth; your apprehension and judgement in increasing yeeres; your maturitie in knowledge during your liuing in Oxford; your diligence and piety in executing publique Offices; your finceritie in all affaires of State; hath imboldened me to prefent you with this learned Summary, wherin the Map of Nature is discouered, the noblest Arts are illustrated, and the secrets of all Sciences are vnfolded. A VVorke that heretofore hath been countenanced, and graciously accepted by two Kings of France, (Princes of happy memory) and respected by the learnedest King now liuing. Accept it, I befeech you, as it is intended, to the end that as you are reputed learned in Sciences, forward in all things that concerne your Countries good; so likewise

you may be stiled (and that iustly) the true *Mecænas* and Patron of Learning. Thus hoping (as *Appion* did) that in presenting you with this Booke, I shall (in a manner) indow you with Immortalitie: I humbly take leaue.

Your Honours,

T. L. D. M. P.

### TO THE READER.

T hath beene the custome of many men (gentle Reader) to make their Introductions to their bookes, like to fome Grecian Cities gates; so ample, that (as the Prouerbe ranne) their Citie was ready to steale thorow the same. Large Poems to petty deuices, are as monstrous, as to prepare clouts for the childe before it be gotten, and to flourish ouer a Painters Table, before the Picture be drawne.

This good wine I present, needs no Iuy-bush; they that taste thereof, shall seele the fruit, to their best content, and better vnderstanding; The learned shall meete with matter to refresh their memories; the yonger Students, a Directory to sashion their discourse; the weakest capacity, matter of wit, worth and admiration.

Heere you may gather the Subiects and Principles of all Sciences, deliuered by such a spirit, that I may justly speake of him as Picus Mirandula did of Philip Beroaldus: that he is a certaine living and speaking Library of all Learning. That the Summary and Poem are not annexed, let no man maruell; the Argument and Titles of both being in severall mens hands, is the cause of their distunctions: Till time may vnite both, make vse of this one, which being fitly compared with the Poem (according to the originall) and both of them well considered of; the price of the Poem will not proue so much chargeable, as the Contents of the Sum-

mary will bee beneficiall, and your present esteeme of the one, will make you a happy possessor of them both.

Accept of my Labours as I intend them for the common good; I have affected, profecuted, and effected it, making my Labours exemplary, to awaken those Droanes that would sucke Hony without labour.

If any Ariftarchus step in to calumniate what he cannot better, I suffer him to sinne to his owne shame, whilest the learned deliuer their Sentence.

Thus wishing all men to reade and digest, to ruminate and vnderstand, before they reproue and condemne; I commend you to industry, that with little eye-labour and serious meditation, will well acquaint you, how rich the Iewell is which heere I present you with.

Yours, T. L. D. M. P.

[From "The Covntesse of Lincolnes Nvrserie. At Oxford, Printed by Iohn Lichfield, and Iames Short, Printers to the famous Vniversitie. 1622."]

# TO THE COVRTEOVS, chiefly most Christian, Reader.

THE Generall Consent of too many mothers in an vn-naturall practise, (most Christian Reader) hath caused one of the Noblest and Fairest hands in this land to set pen to paper. As ashamed to see her sex farther degenerate; desirous for the glory thereof, to have all both rightly knowe, and answere their kind, hath made Honour it selfe stoop to these paines; which now shee sends thee to pervse. Three things easily Inuite to Read what to view is offred. Eminency, or Interest in the Author. Rarity in the

handled Matter; Breuity in the quicke dispatch. These three meet in this won. The Author so Eminent in Honour; thou canst hardly be anciently Honourable; and not be interested in her Honours acquaintance; scarcely not Alliance. Next for the Rarenesse, a peculiar tract of this subject, I belieue, is not in thine hands. Lastly its so briefe, as I am perswaded, it smoothly gliding thee along in the reading, Thy forrow will be, it lands thee fo foone. What may giue satisfaction to a Reader, let me acquaint thee next, is here to be found. These are two things; Vsefulnesse of the subject; Fulnes for the prosecution. If method and soundneffe can make Full, this is Full. What, not alone Confirmation vihering in the Affertion, but Refutation for vihering out Obiections can doe to making Sound and Through, this is Such. The Accommodation to these particulars (Gentle Reader) I leave to thy felfe, least I become tedious whilst am honoring Breuity. The pay, assure thy selfe, will bee larger then the promise. The Wine much better then the Bush. This one word, and Ile stand out of the gate, thou mayest goe in. If Noble who readest, (likenesse is Mother & Nurse of liking) this comes from Nobility; Approve the rather, and practife. If meaner; blush to deny, what Honour becomes speaker to perswade to, president to lead the way to. And so I either humbly take my leaue; or bid farewell.

Blest is the land where Sons of Nobles raigne.
Blest is the land where Nobles teach their traine.
To Church for blisse Kings, Queenes, should Nurses be.
To state its blisse great Dames Babes nurse to see.
Go then Great booke of Nursing plead the Cause.
Teach High'st, low'st, all, it's Gods and Natures lawes.

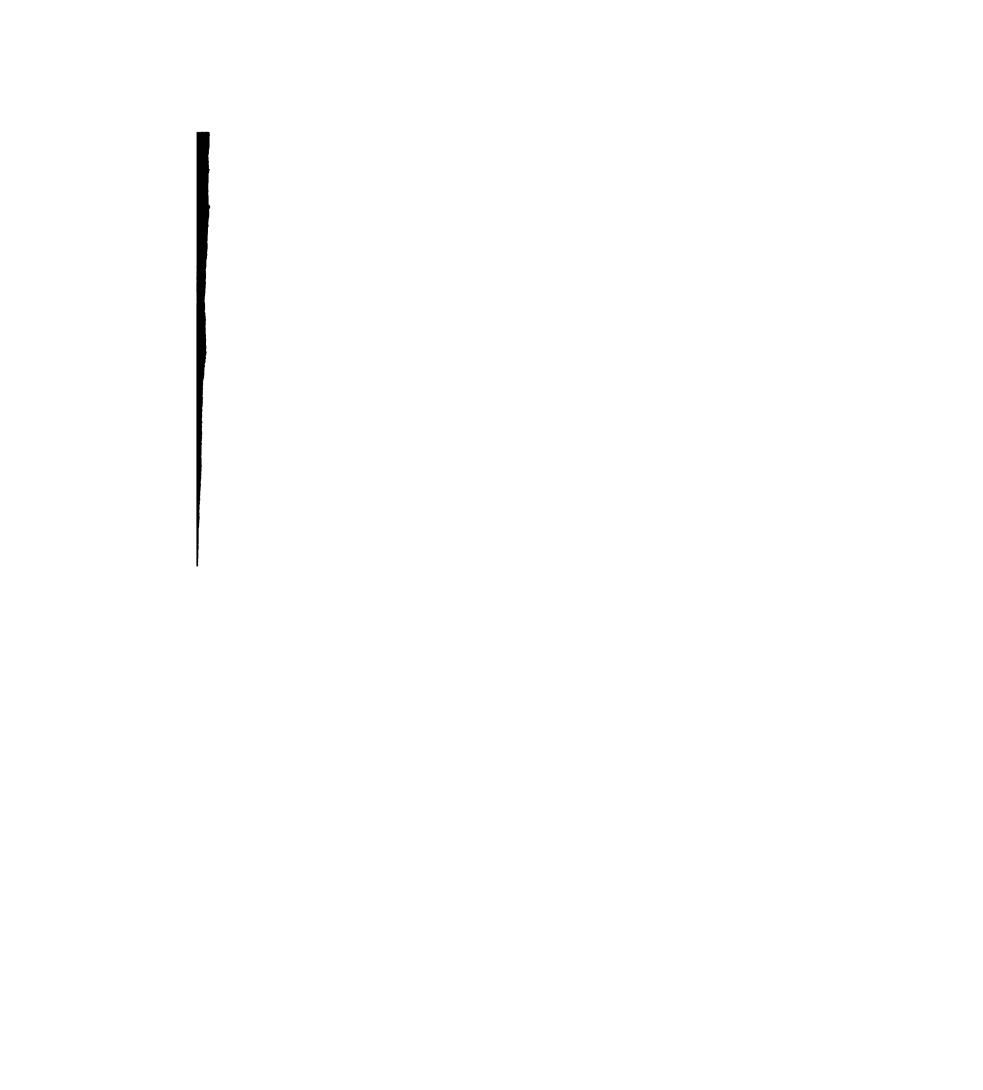
T. L.

FINIS.



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THOMAS LODGE'S WORKS.



The Roman numerals indicate the separate Works, which are numbered in the order of their dates, as follows:--

- I. REPLY TO GOSSONS SCHOOL OF ABUSE.
- II. AN ALARM AGAINST Usurers.
- III. SCILLAES METAMORPHOSIS.
- IV. ROSALYNDE. EUPHUES GOL-DEN LEGACIE.
- V. THE HISTORY OF ROBERT, SECOND DUKE OF NOR-MANDY.
- VI. CATHAROS. DIOGENES IN HIS SINGULARITIE.
- VII. EUPHUES SHADOW.
- LIAM LONGBEARD.

- IX. PHILLIS.
- X. THE WOUNDS OF CIVILL WAR.
- XI. A FIG FOR MOMUS.
- XII. THE DIVEL CONIURED.
- XIII. A MARGARITE OF AMERICA.
- XIV. PROSOPOPEIA.
- XV. WITS MISERIE AND THE Worlds Madnesse.
- XVI. A LOOKING GLASSE FOR LONDON AND ENGLAND.
- XVII. A TREATISE OF THE PLAGUE.
- VIII. LIFE AND DEATH OF WIL- XVIII. THE POORE MANS TALENTT. XIX. MISCELLANEOUS PIECES.

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- "A bleffed foul from earthly pri-|"A body loaden with the nights excess, xv, 88.
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- life-long grief," vIII, 37.
- "A thousand times to think and "Burst, burst, poor heart, thou think the fame," IX, 49.
- "A Turtle sat upon a leasless tree," IV, 100.
- "A very Phœnix, in her radiant eyes," III, 42.
- "Accurst be Love, and they that trust his trains," xIX, II.
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- "Ah, fleeting weal, ah, fly deluding sleep," 1x, 23.
- "Ah, pale and dving infant of the spring," 1x, 11.
- "Ah, trees, why fall your leaves fo fast," IX, 18.
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- " Amid the maze of discontented mind," vIII, 18.
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- "As foone as thou doeft fee the Winter clad in colde," VIII, 19.
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  - "Devoid of reason, thrall to foolish ire," 1x, 48.
  - "Digbie, whence comes it that the world begins," x1, 9.
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- "I do compare unto my youthly clear," IX, 47.
- "I feele my felfe endaungered beyond reason," IX, 46.
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  - " If all things are ordained to an end," v. 54.
  - "If hollow eyes, if wan and wearish face," 111, 47.
  - "If it be true that Heaven's eternal courfe," IV, 109.
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- "I pine away expecting of the "If that which warns the young beware of vice," 11, 7.
  - what love is," IX, 43.
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- "Sailing the fea of my forepointed grievance," v, 53.

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  - "That very day wherein the fun began," x1, 57.
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  - "The fatal star that at my birthday shined," xIX, 12.
  - "These fierce incessant waves that ftream along," 1x, 54.
  - change, are passing clear," 111, 43.
  - "The holy spokesman of the Gods," 1, 17.

- "The nobles with the common | "Two Suns at once from one fort are flain," xv, 75.
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- "The filent shadows with their mother's veil," 1x, 59.
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- "The wit long hurt because not uséd more," xv, 115.
- "There needs no Ivy where the "We ought to lead our lives wine is good," xix, 5.
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# GLOSSARY.

A HEAVEN in shew: a hell to | Acates, XIII, 84, cates, dainties. them that prove, 1V, 41. Com- Accius, 1, 11, Lucius Attius. pare Shakespere's 129th sonnet.

A. L., Lodge to his Mistress, x1, 52.

A per fe, viii, 17; xv, 11, paragon, nonpareil.

gall in her eare, xv, 82. Apparently a mistake. Aristotle fpeaks of the Achainian stag which carries its gall in its tail. (Hist. Anim., 11, x1, 5.)

Above our Shoelatchet, 1, 29, allowing the cobbler to criticife in the picture anything above the shoe or sandal.

Abastardizing, xv, 103, degenerating.

Abbot of Cadonence, viii, 5. Abhominable, vIII, 58, abominable.

Abject, v, 79; VII, 79, fb., an outcast.

Abjectiues, xv, 66, abjectness. Abortion, XVIII, 79, miscarriage. Abstinence, Fruit of, xvIII, 79. Abuse, 1, 3, imposture.

Accompt, 1, 22, 46, fb., esteem. Accon, xvIII, 41, action. Accopted, 1, 11, fb., p.t., accompted, fet store by. Actilius, 1, 39, Catullus? Abbane, A beast called, hath her Actors, contemptuously described as "paltry," I, 31. See also Players.

Acuate, 1, 22, p.p., actuated, incited; 1, 25, fb., p.t., incite. Addittes of our Gods, xvi, 49, entrances to the temples. VIII, 16. Alluding to the well- Admirable, XII, 23, aftonishing. known story of Apelles not Admiral's servants, The Lord High, x, title.

Adust, xvIII, 11, sanguine. Adustion, xvIII, 75, state of being dried up.

Advenient, x, 47, approaching. Advertise, vi, 8, forewarn, inform. Aeglogs, 11, 70, eclogues.

Aerigonous choller, xvIII, 76, windy colic.

Aefon young again, To make, xvII, 5. An allusion to the flory of Æson's youth being restored by the art of Medea. Affect, Affectio, IV, 76; XIII, 14;

xiv, 34, fb., affection; xiv, 42, Almaines, vi, 64, Germans. vb., to love. Affectate, I, 12 (line 11), vb, #.t., cultivate; adj. (line 14),

affected, aped. Affectionate, 11, 66, fallen in love. Affiance, XII, 47, faith.

Affray, 11, 18, vb, pr.t., defray.

Agarick, xv, 33, a medicinal Amated, III, 19, 24, lovelorn; v, fungus.

Alaid, III, 29, overlaid, flowed

Alarum against Usurers, An, 11, 13. Alcatras, XIII, 16, the Frigate Bird.

Alchymy, The Anatomy of, x1,66. Alcomonius the pirate, VIII, 41. Alexander the Great, Dionides' retort to, VIII, 38.

Algazera, described as a province of Spain, VIII, 65.

Algozin of cloth of gold, v, 56. An allusion apparently to some rich fabric with an Arabic or Perfian name.

Alissus, XIII, 54, Alyssum, the flower popularly called Gold Amor Mundi, the fixth daughter Dust.

All a mort, IV, 135, downcast; literally, hunted down and Anacharsis, Death of, VIII, 63. about to be killed.

Allep, xvii, 35, Aleppo.

Allowance made to a fludent at the Inns of Court by his father, £40 per annum, 11, 21.

Alludeft, vi, 18, comparest.

Almanack, xv, 18. See While Munday.

Almond Milke, xvII, 55.

Altered, vi, 44; viii, 36, thirfty, parched.

Amate, 1x, 66; x, 29, to confound, to grieve.

15, confounded.

Amazons, their method of difabling men, viii, 59.

Ambages, IV, 83, perplexity; 111, circumlocutions.

Ambassadors, Dispute at Antioch by feven feveral, viii, 68.

Amber, attracted by jet, viii, 18. Ambition, xv, 11.

Amercements, xi, 21, fines, penalties.

Amethysts used to stay drunkenness, xIII, 54. See Saffron. Amintas wept, 1x, 5, wept for, or concerning, Amintas.

Amisse, xvi, 30, sb., remisses, guilt.

of Luxury, vi, 49.

Amorets, IV, 73, love poems.

Anachronisms, x11, 64-5. Anthony, in the 4th century, describes to his contemporaries events that did not happen until the 7th, 10th, 13th, 14th, and 15th centuries.

Anaxarchus, Death of, viii, 63. Anecdotes of famous pirates, VIII, 38; of famous men who voluntarily retired into private life, 66.

Angelus Politianus, Death of, vIII, 63.

Anter, XIII, 53. Perhaps the same as the Anterotes, or Amethyst, which was supposed to cure or prevent drunkenness.

Anthias, The fowl, XIII, 17. According to Pliny (Nat. Hift., 1x, 85, 1) Anthias was the name of a fish.

Anthony the Hermit, XII, 7, Saint Anthony.

XIX, 19.

Antioch, A most subtle dispute Areede, x, 40, vb., pr.t., teach. made in, viii, 68.

Apaid, 111, 37, 38; x, 43, fatisfied. Apelles, 1, 29. See Above our Shoelatchet.

Aperries, 1x, 54, vents; the idea being that as a flame burns more fiercely on account of the draught given by a vent or chimney, fo passion is intensified by sighs.

Aperse, XIII 64. See A per se. Apes in hell, To lead, VII, 57,59, to die an old maid.

Aphricanus, I, 11, Scipio Africanus.

Anatomy of Alchymy, The, x1, 66. Apparaunt goods, 11, 23, things apparently, but not really good. Apparrell, Statute of, 1, 44, the fumptuary laws. An allusion to Gosson's borrowed finery, i.e., his plagiarisms.

Appedices, 1, 24, appendages. Approved them, and being approved, xIV, 42, read approved them, being reproved.

Arabians described as Africans, VIII, 64.

Arcadian boy, III, 10, Adonis. Arches, xv, 55, the chief confistory court, where matrimonial causes were tried.

Archias, I, II, Cicero's oration "Pro Archia Poeta."

Antimachus, The Barginet of, Archimedes, Death of, VIII, 63. Arden, The forest of, IV, 33.

Arion and the Dolphin, vIII, 20.

Armour, xvi, 17, read arbour. Arreaded, IX, 81, pronounced.

Arreede, IV, 41, admonition.

Arrerages, Grow in, 11, 28, to backslide; 45, arrears.

Artificiall villanies, Who had Macheuills prince in his bosome to giue instance, and mother Nana the Italian bawd in his pocket to shew his, XIII, 20, 21. A reference obvioufly to two works carried as authorities, the first mentioned being Machiavelli's

famous "Prince." "To shew his artificiall villanies," to instruct him how to contrive "to feede corruptions," etc.

Arundel, Dedication of "The Poor Man's Talent" to the Countess of, xvIII, 3.

Arvalio, 11, 70, name assumed by Forbonius.

Ascertained, VIII, 30, 43, informed.

Aschilus, XIII, 50, Æschylus. Asses eares, vii, 53. See Washeth the Affes eares.

Afinius, 11, 6, an unscrupulous critic. Such a one as Caius Afinius Gallus.

Afmodeus, The discovery of, xv, 51.

Aspatia, The wonderfull dreame of, viii, 48.

Asperlye, 11, 39, 42, adv., with Austin, 1, 12, Saint Augustine. asperity, severely.

Assaile, 11, 9, vb. intrans., pr.t., attempt.

Affaye, Armed at, vii, 31, in Avayle, vi, 32, profit. armour of proof.

Afferteined. See Ascertained. Affistance, v, 80; vII, 74, company affembled, spectators.

Assommon, 1x, 79, summon.

Assumptits, xv, 39, verbal engagements voluntarily entered into.

Assumpted, XII, 23, assumed. Affurance, After his own, xv, 13,

when he has made himself fecure.

Astaroth, The lumpish and heavy fiends begotten by the Arch-Devil, xv, 100.

Astroites, VII, 32, the star stone. Astrology, Denunciation of, vii. 88; earthly events ascribed to the influence of the stars, XII, 42. Compare King Lear, 1, 2.

Athenians, Customs claimed by, as public virtues, vIII, 69.

Attachment, 11, 34, seizure of the person or property to secure a debt or claim in a civil action at law.

Attempt, vi, 16, fb., demand; vi, 61, vb., assail

Attempted, v, 56, accosted. Attempts, 11, 27, fb., hazards. Auarior Huns, The, viii, 42. Availe, III, 31, fb., affistance; vi, 25, for a fingular availe, for the fake of one person.

Avoided, xvIII, 62, evacuated. Axier, xvi, 47, axle-tree.

Ay nill be, IV, 79, will not always be.

BAAL-BERITH, the incarnate monsters begotten by the Arch-Devil, xv, 68.

Baalits, xIV, 23, heretics, wor. shippers of Baal.

Baaran leafe, IV, 12. In Gerard's Baiting, XIII, 50, fluttering. Herball (1597), p. 832, the Baaras is identified with a plant of which "Adianus faith that Cynospastus is not plucked up without danger; and it is reported how he that first touched it, not knowing the nature thereof, perished. Therefore the string must be fastened to it at night, and a hungrie dog tied thereto, who being allured by the fmell of rosted slesh set towards him, may plucke it up by the rootes."

Babies in his eyes, How she looks for, III, 24, how intently she gazes at him, fixing her eyes on his. The "babies" are the fmall images reflected from the pupils.

Bable, v, 57, bauble.

Bace regard, x1x, 3, low estimation, contempt.

Badius, Jodocus, 1, 14, the French printer.

Bagdet, v, 50, Bagdad.

Baighted, vi, 23, baited, persecuted.

Baighting, vi, title, bantering. Baily, xv, 69, a bail or furety.

Baine, III, 20, vb., bathe; v, 28, fb., bath; xvii, 65. See Our Ladies baine.

Baines, IX, 60, bathes.

Baite, xIII, 58, vb., pr.t., lure.

Bale, IV, 28, danger.

Bales, Lines by Lodge from The Writing Schoolmaster, by Peter, xix, 5.

Ballets, 1, 20, ballads.

Banquer, vi, 10, banker.

Barbarion Horsse, v. 55, Barbary horfe.

Barbing, xv, 107, hair cutting.

Barck, v, 53. See Elettrum.

Bard quater traies, xv, 47, dice loaded so as to prevent the gambler throwing three or four. See Langrets.

Bare hat, vi, 12, worn-out hat. Bargain quickly beaten out, 11, 18, the terms of the bargain are quickly fet forth.

Barginet of Antimachus, The, XIX, 19; Philamis barginet, VII, 21. Probably bargaret, faid to mean a fong or ballad, perhaps with a dance.

Bash, IV, 89; XVI, 3, to be abashed, to blench, to shrink from.

Bafolos manos, VII, 23, kifs on the hand.

Bastard, xvIII, 29, adj., spurious. Batillus, III, 39, Bathyllus.

Battle of Christians and Pagans before Rome, v, 60; of the Senfes, VII, title; of Xeres de la Frontera, VIII, 65; of Cannæ, viii, 68.

Benens blaze, IV, 13, a fire of Behenzar, the Souldan's envoy, refuse faggots or brushwood, easily kindled and foon burnt out

Baynes, IV, 72, bathes.

Beades man, XIII, 34, one who prays for another.

Beard was long, XI, 12. See Burnt his face.

Beare no bourde, 1, 3, tolerate no frivolity, cannot bear a jest.

Beare the bell, 11, 70, be the most renowned, bear off the palm.

Beare the fagot, vi, 23, be reduced to bondage. Faggots were carried by the lowest grade of household servants.

Bearers, VI, 19. See Porters and Bearers.

Beaters, xv, 21, horn drinking cups.

Beaumount, Lord, murdered by Robert the Devil, v. 23.

Beautified, 11, 48, comely. Compare Hamlet, II, 2.

Beauty's lullaby, III, 39.

Beefe fuch broth, Such, vi, 11. See Such beefe such broth.

Beelphogor, xv, 84. See Belphegor.

Beelzebub, Of the great devil, xv, 61.

are his looks.

v, 50; arrives in Rome, 55; defies the Emperor, 57; is affaulted by Robert the Devil, 57; returns to Babylon, 58; flain by Robert, 62.

Beletze, xv, 19, bellesse, ornaments.

Belphegor, Prince of belly-cheer, The intemperate and unnatural devils, raifed by, xv, 84.

Bembo's vision, v, 34. The allufion is probably to the famous scholar and ecclesiastic, Cardinal Bembo.

Bends, XIII, 85, coronets.

Benefite, 11, 28. See Vpbraide you of their benefite.

Benefites, v, 51, presents.

Bent, A feemely, 11, 36, a modest recognition; 11, 66, wish, will.

Bepurfurate, Bepurfurated, 11, 71; III, 41, purfled, adorned with a border of flowers.

Bersabe, xv, 51, Bathsheba.

Bever, v, 62, the vizor of a helmet.

Bewrayed, IV, 36, disclosed.

Biares, 1v, 13. Alluding to a ftory in the mythology of a contest with the Gods to deprive them of supremacy.

Bieli, The river, VIII, 56, the river Biela, or Weisswausser.

Beene his looks, 1x, 47, mild Billiment laces, xv, 19, ornamental lace.

C

Binder, xvi, 10, an aftringent. Bis, xv, 33, linen.

Bifas' bitter blast, xvi, 42, the north wind.

Black Oxe began to tread on their feet, The, IV, 36. It is faid of persons who have been unfortunate, especially those who have lost near relatives by death, that the Black Ox has trodden upon them.

Bleeding at the nose regarded as an omen, IV, 83.

Blends, XIII, 75, line 5, read blinds.

Blent, xvi, 30, blighted.

Bless yourselves from him, xv, 92, pray to be protected from him, make the sign of the cross as a protection against him.

Blocks, XVI, 25, an allusion to the stain man as a blockhead who is also a stumbling block.

Blow, 1x, 77, last line, read bellow.

Blowfe, IX, 78, wanton woman, who has good reason to blush. Blubbered, XIII, 81, tearstained. Boace, the wondrous roote, which being touched casteth out fire, VII, 7, 27; a fabulous story probably taken from some contemporary traveller.

Boadeth, III, 37, abideth. Boading, III, 45, foreboding. Bocardo, xv, 19, the old north gate of Oxford, used as a prison for drunkards and prostitutes. Bodye, xviii, 11, 13, a retort or vessel for distilling.

Bo her leave, xvi, 17. See Pennie filuer.

Bolde, You may be, 11, 88, you may rely on it.

Bole, xvII, 28, bolus, pill.
Bolton, Epiftle to Mafter W.,
XI, 39.

Bombast, 11, 21, stuffing.

Bombasted, xIV, 38, bastinadoed, thrashed.

Book of characters, xv, 17, treatife on magic, fortune teller, dream book, or the like.

Boord, VII, 74, board, to address, to accost.

Bo peep, 11, 6. See *Plaid to peep*. Borachio, xv1, 40, 55, a wine cask.

Botch, xvII, 35, pustule.

Bottle of hay, vi, 22, bundle of hay.

Boulsterers, 11, 14, accomplices. Bouncing up the banes of matrimonie, x, 72, putting up the banns.

Bound, xvII, 77, costive.

Bowe, II, 30. See Bring him to his bowe.

Bow Church, VIII, 29,

Bowels, Diseases of the, xvIII, 56. Bowling, xvI, 42, bowline.

Bowfe, IV, III, to fwill, to drink | Brute, II, 88, bruit, news. reckleffly; x1, 15, to clean. Bowseth, IV, 72, cleanseth, trimmeth.

Brach, 1x, 48, a fetter bitch. Braggeth in his wings, XIII, 55, displays his wings exultingly. Bravery, 11, 19, 48, gay attire. Brawle rather than burne, vi, 12. Probably an allusion to 1 Cor. vii. 9, "It is better to marry than to burn;" and the reference will thus be to matrimonial brawls.

Bread Street, VIII, 29. Brey, XII, 98, to buzz menacingly, as wasps do.

Bride well birds, 11, 51, bridewell, or gaol birds.

Bridges fatten, xv, 33, a stuff made from the thread called Bridges.

Bring him to his bowe, 11, 30, bend him to his will, get him into his power.

Bristow diamonds, xv, 39, sham diamonds made in Bristol.

Brocage, xv, 37, brokerage. Brodred locks, xIV, 62, braided treffes.

Brokers, xv, 96, pimps and procureffes.

Brown, Arthur, How William with the long beard flew, VIII, 24. Brownist, xv, 17, a disciple of Robert Brown, the Congre-

gationalist.

Buchanan, George, 1, 8. Bucked, xvII, 84, washed, sent to the laundry.

Budge, xv, 33, budge-fur, lambskin with the wool dressed outwarde

Budget, Your, xvi, 32, your luggage.

Buggs, 1, 28, bugbears.

Bugges, 11, 23, scarecrows, disreputable brokers.

Bullaine, xv, 41, Boulogne.

Bumbast, xv, 68, the padding of a doublet, or of a pair of trunks.

Bum card, xv, 46, a marked playing card used by sharpers. Bum dagger, xv, 45, 69, a dagger worn in the belt behind, upon the buttock.

Bumming the proud Babilonian with his bable, v, 57, beating the proud Babylonian with his bauble.

Bunch, IV, 18, pack of cards.

Burgend his wings, XIII, 16, fpread, or bourgeoned his wings.

Burns and scalds, Remedies for, xvIII, 80.

Burnt his face because his beard was long, XI, 12. We should rather fay, "Who cut off his nofe to be revenged on his face."

cation of "Diogenes" to Sir John Hart, by, vi, 3, Bush, Apollo's golden, xiii, 26. Butting of thy lands, The, vii, 88, the boundaries of thy land. By the list shortened her talke,

vii, 25, incited her to greater brevity, cutting off, as it were, the "lift," a metaphor probably taken from the lift of cloth.

Cachochimie, xvii, 14, dyfpepfia.
Cadonence, the Abbot of, viii, 5.
Cæfar, Sir Julius, Dedication of the translation of du Bartas to, xix, 44.

Calcide, VIII, 63, Chalcis.
Caldarinus, Death of Domitius,
VIII, 63.

Calimander, VII, 75, a character in "Euphues' Shadow."
Califtines, VIII, 63, Callifthenes.
Call, IV, 21, caul, head-drefs.
Callet, XVI, 34, a worthlefs woman, a foold.

Cam, xv, 88, Ham, the fon of Noah.
Camamell, v11, 28, the Camomile.
Camelion, It is reported of the, that thee can chaunge her felfe vnto all coolors faue whyte, and you accompte of all things faue fuch as haue honefty, 1, 25.
There is a manifest parallel between "honefty" and "whyte," the hue or emblem of purity.

Bushie, John, the publisher, Dedication of "Diogenes" to Sir John Hart, by, VI, 3,
Bush, Apollo's golden, XIII, 26.

Canaries, IV, title, the Canary
Islands, 4, Lodge's voyage to.
Cancer, Treatment of, XVIII, 13.
Candies, XI, 50, Cavendish's.

Candish (Cavendish), Lodge at fea in 1592 with Master, VII, 5; XIII, 4.

Cannas, vIII, 68, Cannae.

Cannuk, XII, 63. Probably a misprint for carruk or carruk, meaning a ship of great fize. Palsgrave gives, "Carrycke, a great ship."

Canvasse a friend out of breath, v1, 13, give instances of the worth of the word friend until I am out of breath.

Cap pleadeth not reconcilement, VII, 14, inward hostility is not necessarily removed, though the cap be dossed.

Capitulate, VIII, 40, to enact laws.

Carbuncle, remedy for, xvIII, 81. Cardus benedictus, xvIII, 28, the Bleffed Thiftle, formerly much used as a tonic and diaphoretic.

Carefull, II, 14, 69, 70, etc., anxious, careworn.

Carew, Edmond and Robert, rv, 5, fons of Lord Hunfdon.

Caricleala, 11, 54, Charicleia, a female character in Forbonius and Prifaria, borrowed from a Greek romance by Heliodorus, bishop of Trikka.

Cariclia, v, 52. See *Caricleala*. Cariculer, xIV, 65, canicular under the dog star, intensely warm.

Carles, II, 38, curmudgeons. Carmorants, xv, 73, cormorants, rapacious landlords.

Carnell, xvi, 7, Carmel. Carpathean Sea, The, viii, 38. Carpe, xii, 7, to cavil.

Carrier, v, 60, vb., pr.t., career, to charge in a battle or tournament.

Carry no coales, VII, 62, stand no nonsense, not submit to be trisled with. See, for example, *Romeo and Juliet*, 1, 1.

Carthaginians, Customs claimed by, as public virtues, VIII, 9. Cartinus, I, 37, Cratinus.

Casten, I, I5, vb., chasten, sweeten.

Cast Livery, xv, 69. See Come off with an Angell.

Casual mart, 11, 36. The hypothetical clause in the contract, "If so be that he the sayd M. S." &c.

Catadupe, xv, 29, a waterfall.

Cater-cousens, I, 33, 44, boon companions. A "catercosen" is one distantly related, cater being equivalent to quatre.—

Cf. Merchant of Venice, ii., 2.

Caterpillars of a Common weale, II, 24, enemies to fociety,

making stealthy and continued ravages on the state.

Cates, II, 71, sweetmeats.

Cathars, xv, 32, 85, catarrhs.

Catnies, xvi, 48. Apparently used as a proper name.

Cattes are grey in the darke, All, XIII, 56. Because the various colours of objects are not then to be distinguished.

Catulin's, 1, 43, 46, Catiline's.

Causes, I, 45, etc., disputes; II, 32, in all causes, on all occasions.

Cautiles, 11, 37, tricks, dodges. Caveat emptor as a focial principle, Lodge's opinion of, 11, 40.

Cayster, III, 25, the river Cayster. Cazon, XIII, 24, read canson.

Cecitas, vi, 42, blindness of fpirit, the eldest daughter of Luxury.

Cellarius, 1, 11, James Cellarius, editor of Cicero.

Censible vertue, The, xvIII, 40, Nature's resistance to disease, recuperative power.

Cenfure, vii, 6, vb., pr.t., judge, xix, 5, fb., opinion.

Center, v, 43, See Centre.

Centre, The, xiv, 21, the earth, formerly supposed to be the centre of the universe.

Cerastes, VII, II; XV, 47, a horned venomous serpent.

familiar medicines for divers infirmities, xvIII, 79.

Ceston which my sonne, From, III, 21, from Sestos with my fon.

Chaffering, 11, 39, bargaining. Chaffare, xv, 58, wares for retail;

71, petty commerce.

Chamlet, IV, 126, camlet, a rough cloth made of camels' hair, or any stuff of similar wavy or streaked appearance.

Champion, v, 59, champaign, the open country.

Champions, x1, 48, lands cultivated but not enclosed.

Chang, III, 34, disturb with clangour.

Changuis, The proud, VIII, 27; xv, 12, Jengis Khan.

Chapmen, vi, 31, peddlers.

Chapped lips, Remedy for, xvIII, 13.

Charitie in his laws, IV, 132. A fense of the word "charitie" analogous to that in the common faying, "As cold as charity."

Charles Wayne, IV, 68, Charles's Wain, the conftellation called Circaffo, King Peppin kills the the Plough.

Charms and specifics, vII, 74, 75. Charnico, xv, 86, a sweet Portuguese wine.

Cheapside, VIII, 16, 29.

Certain particular notes and Check-mate, IV, 17, cheekmate, comrade.

> Chians, 1, 11, inhabitants of Scio (Chios).

> Chipanda the pirate and Cyrus, VIII, 40.

Chist, xvIII, 51, cyst.

Chore, 11, 50, Korah. Confult Numbers, XVI, 1-3.

Chrisecoll, IV, 84. Cotgrave gives Chrysocolle, gold-folder; borax; a hard and shining minerall or humor congealed in mynes.

Chrisolites, v, 28, precious stones. The word has been applied to many valuable minerals.

Christierne of Denmark, xv, 14. Chuffes, xv, 10, usually applied to avaricious citizens.

Chugh, xviii, 77, a cough to clear the throat.

Cibilla, VII, 24, the Cumean fvbil.

Cicuta, vII, 13, the Water-hemlock.

Cinicke, xv, 95, one who difregards his person and dress, as the cynics were supposed to do.

King of, v, 60.

Circes, 11, 59, Circe.

Circumstaunces, 11, 23, examples. Circumstances, 1, 31, circumstantial narratives, profy tales.

Cithias Pheere, xvi, 47, Cynthia's fphere, the moon.

Civil War, The Wounds of, x. Civill oranges, xv, 10, Seville oranges.

Clapper, v. 39, a beggar's bowl. Clarke, Captain, IV, 4.

Claudian, M., 1, 11, Claudius Claudianus.

Cleare, cleere, IV, 78, etc.; IX, 47, fb., clearness.

Cleonides the pirate and Ptolomey, viii, 39.

Clime, Thrusted not to, 11, 87, strove not to climb.

Clocked, VI, 24, sheltered, hatched (from the clucking of a hen to her chickens).

Clore, 111, 9, Chloris or Flora.

Cloth by the lyst, That knewe the, VII, 55, that could difcern the meaning of unmistakable indications, though not perhaps obvious to all.

Clout, vi, 13, a patch on a shoe. Clowtes, 1x, 60, clouts, cloths, patches.

Cloyed the gates, xiii, 71, crowded the gateways.

Cluncfoote, VII, 74, bogtrotter, rustic.

Coasted Forbonius affections, this fweet fixed Comet, 11, 54. Forbonius's affections were centred upon this sweet fixed Coloured, xv, 101, fair-spoken. Comet (Prisceria); coasted Colouring, 11, 77, dissembling.

with this fower (fore), 11, 80, overtaken by this mishap.

Coates, IV, 67, sheepfolds.

Cob, xvi, 66, a young herring. See Read-herings cob.

Cocke, vi, 28, read crow.

Codshed, xv, 32, codpiece, a part of the breeches.

Coelers, 1, 4. See Colours.

Coffer of a conful, x, 43, a conful with the hollow show of power.

Colde, 11, 72, line 8, read doud. Coleworts, vi, 55, cabbages.

Colic, Remedies for, xvIII, 56, etc.

Colin, 1x, 6, Spenser.

Collop, 1, 15; 11, 65, morfel,

Collusions for statutes, 11, 14, mifuse of the laws for dishonest purpofes.

Colophonians, 1, 11, inhabitants of Colophon, a state of ancient Greece.

Colour, 11, 20; VI, 10, vb., to account for, to make plaufible excuses for; IX, 71, adv., in colour, apparently.

Colour from his kinde, Take, 111, 7, take colour from that to which it by nature belongs.

Colourably, vi, 24, plaufibly, hypocritically.

- Colours, I, 4; II, II, 16., words | Commets, VII, 33, comments. or phrases with double meanings, metaphors; vii, 55, etc., shams; xv, 65, vb., pr.t., speaks Comminaltie, xv, 23, commonfair.
- Colours and no counterfeit, The Loadstarres that directed me in my course, if they have, doo me right to fay they fet down coulors without counterfeit, v, 4. The Polar star was the lode-star, but here the plural is used, and "the loadstarres" are taken to be connected with fhips carrying flags or colours. The "coulors without counterfeit" refers apparently to the genuineness of the author's work.
- Come off with an Angell, xv, 69, obviously, "tip" him with the gold coin called an angel.
- Come-on-five, xv, 47, a game, fometimes called Fivepenny Morris. See Five and a reach. Comedy, Origin of, 1, 36-7.
- Comfery, XVII, 72. A wellknown plant, but not allied to the Horsetails. See Horsetail.
- Cominance, XII, 63. "Cominance" is best understood of common nature from "comyn" "common."
- Commendation of a folitary life, Conclusions, 11, 18, to try, to Poems in, III, 37.

- Commiditie, xv, 39, read commodity.
- alty, the community.
- Commissions to enquire into abuses, Uselessness of Royal, 11, 44-
- Commodities, xv, 77, expediency.
- Commodity, 1, 42, utility; 43, accommodation; 11, 28, edification; 45, welfare; xv, 77, expediency.
- Commonweale left by famous men for private life, Government of the, VIII, 66.
- Communism professed by the Lacedemonians, VIII, 69.
- Compare, xvi, 37, fb., compeer, companion.
- Compassing, 11, 15, enfnaring.
- Compeare, 11, 55, 76, mate.
- Complaint over England, Truth's, 11, 85; of Elftred, The. IX, 59.
- Comply, x1x, 28, profefs, flatter. Comprovincials, vi, 39, compatriots.
- Concent, 1, 30, 31, concord in
- Concentful x1, 16, harmonious.
- Concluding, 11, 72, line 30, read concluded.
- fatisfy onefelf beforehand.

Condigne, v, 24; VIII, 33, 62, Continencie, II, 24, moderation merited. Conferred, VIII, 14, confidered in relation to, compared. Conge, vII, 78, congé, bow. Coniurations, 11, 37, practifing, entering into fraudulent transactions. Coniure the time, xvII, 37, guard Conversation, xvII, 42, read conagainst the unhealthy effect of bad weather. Conniecatch, xv, 39, vb., p.p. conycatched, cheated. Conquest of Spain by the Moors, vIII, 65. Consa, Death of the Duke of, v, 60. Consaluo, vIII, 42, Gonsalvo. Conseauence, xvi, 43, read consequence. Confiliator, Death of, viii, 63. Confort, III, 9, harmonies; IX, 66. companions. Conspiracies, Tirzus the Tyrant's Coolises, XVIII, 29. See Coulis. methods of withstanding, viii, Copesmate, ii, 25, comrade. 70. Constitution, Chaunge of, 11, 66, Coppie of vnkindnesse, 1v, 91, an altered manner. Consturing, xv, 43, construing. Containe, xv, 75, contain itself, Cops, xv, 20, a top knot.

refrain.

Contempt, xv, 29.

contentment.

Contentation, v, 49; xvII, 39,

excellent example of, VIII, 61.

in a general fense. Controuersies, Ending iustly long hidden, vi, 26; deciding long disputed questions. Conueiaunce, Priuie, 11, 20, private conduct. Conuersant, 11, 69, residing. feruation. Conueyaunces, 11, 45, malpractices. Conueiaunce, 11, 73. See Gordians plight. Conueying his thumbe, xv, 47, palming off a card at play. Cony skins, xv, 38, rabbit skins. Coole as a clock, vii, 51. A clock is cool as going on steadily, unaffected by the warmest address. Cooling carde, IV, 18; X, 44, a check, rebuff, or repartee. Coppie, vIII, 8, fimulation. excess of unkindness. Coppy, VIII, 4, abundance. Corrafiue, 11, 56; 1v, 123, etc., a corrofive, a blifter, a caustic. Correct, 1, 32, 38, vb., reprove. Corronels, XIII, 5, colonels. Continence, in Frauncis Sforza, An | Corruption in the administration

of justice, 11, 90.

an officer accosts a malefactor in arresting him. Cost of living in 1584, 11, 21. 54, craniums, Costards, x, heads. Costume, Peasant's holiday, VII, 73. Costure, xv, 45, construe. Cote, I, I, fb., coat. Coulasses, xvIII, 68. See Coulis. Coulering, 11, 35, glozing. Coulis, xv11, 55, cullis, a strong broth for invalids. Coullors, 1, 4. See Colours. Coulour, 11, 20. See Colour. Coulours, II, II. See Colours. Counfeltoayoungman. Anthenor to Philamis, vii, ii; of a king

Count, II, 9, vb., pr.t., to cause others to count or estimate, to pass off.

to his fon, XIII, 17.

Counterfeit, v, 4. See Colours and no counterfeit.

"Covntesse of Lincolnes Nvrferie," Epistle prefixed to the, xix, 46.

Countie, VIII, 64, count.
Countrey life, Sonnet in praise of

the, 111,34.

Courranto, vII, 20, coranto, a quick dance in ternary rhythm.
Court of Elizabeth, Abuses in

the, 11, 89.

Courtly, VII, 11, infincere.

Cost, 11, 10, vb., accost, arrest, as Courtyers, Continent, 11, 23, an officer accosts a malesactor respectable gentlemen.

Couetousnesse, To a deere friend lately given over to, xi, 44.

Coyning, This was of your owne, 1, 28, this was an original idea.

Coyning, x1, 68. See *Hempen* Windowes.

Cracke, v, 43, 16., thunderclap.
Crackt angels, fome of which
cannot flie for foldering, xv,
34, gold coins. When an
angel was cracked through the
outer ring it was no longer
current.

Craftie coufoner, 11, 36, deceitful knave.

Crane, Master Rase, Dedication of "Scillae's Metamorphosis" to, 111, 3.

Cranmer, Death of, VIII, 64. Creepe to croffe, II, 90, submit to oppression.

Crimolin, VIII, 49, crimson.

Crinite, III, 41, hirfute. Crinfed, XVIII, 43. Apparently,

chopped up.

Crifped coment faire, Wondring at the, II, 73. Comment was fometimes used in the sense of addition. The meaning may be discerned from what follows, "next which the stately thies."

Crifped, III, 41, decked in crifp or fine linen.

Crosse aspects to, x1, 25, unfavourable attitude toward.

Crost him ouer the thumbs, Well faid Smith, that, xvi, 9. By striking an antagonist over the thumb he was disabled, and compelled to drop his weapon. Crothets, XIII, 51, crotchets,

whimfical notions. Cruell garters, vii, 73, fine worsted | Cyrus and Chipanda the pirate, garters.

Crup shouldred, viii, 39, crook backed.

Crused carkas, VII, 102, furrowed flesh.

Cucano, King of the Auarior Huns, vIII, 42.

Cue, XIII, 67, line 18, read cut. Culuer, xv, 27, a dove.

Cumberland. Dedication "Profopopeia" to the Countess of, xIV, 5.

Cunnycatch, xv, 69, vb., to cheat. Curates, Diogenes upon ignorant and unlettered, VI, 29.

Curets, XIII, 5, cuirasses. Curiofitie, xv. 17.

Curious, 11, 38, careful; curyous maintainer of vnnecessarie members, 11, 40, paradoxmonger.

Curiousnes, vi, 23, supersubtle cafuiftry.

Curfed, III, 28. See Curft. Curst, vi, 9; xv, 24, shrewish, malicious.

Curtailes, 11, 6, cur's. Curtalls, xvi, 9, docked horses. Curtelex, xvi, 4, curtle-axe.

Curteous, 11, 46, pleasurefeeking.

Customs, Seven ambassadors at Antioch dispute which of their commonweales have the best laws and, viii, 68.

VIII, 40.

Cytlinges fleshe, xvIII, 72. "Kitling" or "kitelling" is a kitten, but it is not clear that this is the word used bere.

DAINE, IV, 40, deign.

Dalliance, XII, 63, delay.

Daniel, Eclogue to Master Samuel, XI, 28.

Daniel, Eulogium of the poet, xv, 63.

Danus, Terence's, I, 4.

Darby, xIV, 5. See Derby.

Dāsers, I, 28, read dancers.

David, King, described as an imitator of Horace, Flaccus, and Pindarus, 1, 12.

Dawde, II, 74. See Dawe.

Dawe, III, 10, vb., to cares, to raise a person's head tenderly.

Dawed, v, 75, daunted.

Dawes, x, 72, jackdaws; faid of foolish persons.

Day at a little hole, Montanus faw, Iv, II8, Montanus faw what was really going on.

Dead commoditie, 11, 36, useless merchandize.

Deades, IX, 21, vb., pr.t., flays. Deafe Mans Dialogue, vII, 86. Deaffed, XIII, 40, deafened.

Deathes neere neece, xiii, 80, darkness of night. Cf. Shakespere's 73rd sonnet.

Deaw fmal, The, IV, 97, the dew almost dried up.

Deaws auaile, 111, 31, refreshment by the dew.

Decay of focial inflitutions in 1584, 11, 86, et feq.

Decayer, 11, 34, decoyer. Declare, 1, 3, vb., to expose. Decretory day, xvII, 22, the crifis

of a fever. Dedalls, III, 40, Dædaluf's. Dedications. "An Alarum against Ufurers," to Sir Philip Sidney, 11, 3; "Scillae's Metamorphofis," to Master Rase Crane, 111, 3; "Rosalynde," to Lord Hunfdon, IV, 3; "Robert of Normandy," to Thomas Smith, v. 3; "Diogenes," to Sir John Hart, by J. Busbie, the publisher, vi, 3; "Euphues' Shadow," to Viscount Fitzwaters, by Robert Greene, vii, 5; "William Longbeard," to Sir Deiuizo, the place of the virgines. William Web, VIII, 3; "Phillis,"

to the Countess of Shrewsbury, IX, 3; "A Fig for Momus," to the Earl of Derby, xi, 3; "The Divel Conjured," to Sir John Fortescue, x11, 5; "Prosopopeia," to the Dowager Countess of Derby and the Countess of Cumberland, xiv, 5; "Wits Miserie and the Worlds Madnesse." to Nicholas. Hugh, and John Hare, xv, 3; "Treatife of the Plague," to the Lord Mayor, the Alderman and Sheriffs of London, xvII. 3; Translation of Josephus, to Lord Howard of Effingham, XIX, 21; The Wars of the Jews (Josephus), to Anthony Palmer, xIX, 27; Translation of Seneca, to Lord Ellesmere, XIX, 30; Second Edition of the Translation of Seneca to the Earl of Suffolk, xix, 41; Translation of du Bartas to Sir Julius Cæsar, x1x, 44.

Defaste, III, 21; XIX, 7, defaced, outfaced.

Defensatiue, xvII, 30, so., anti-

Defeasance, 11, 35, a condition in a bond whereby it may become void.

Dei odium, the seventh daughter of Luxury, vi, 50

viii, 58.

Delyuer, vii, 91, adj., more flexible.

Demeaned, VII, 43, shewed by Deuising on, III, 31, meditating his demeanour.

Demetrius and Stilcon the pirate, Dialogue, The Deafe Mans, VII, VIII, 39.

Denefum imperium, Cum Ioue nunc teno, xvi, 7, read Divifum imperium cum Jove Diapente and Diapason, VII, 88, nunc teneo.

Denocated, 1, vb., p.p., denoted.

Derby, Dedication of "A Fig for Momus," to the Earl of, x1, 3; Dedication of "Profopopeia" to the Dowager Countess of, XIV, 5.

Derifion, xv, 16.

Descant, 11, 19, sb., a variation or florid counterpoint.

Deserts, xIV, 45, read disasters. Desires, xIV, 14, read deserts.

Desolate, 11, 18, adj., destitute.

Despairing ioys, 11, 67, the remembrance of lost happiness.

Detifa, VIII, 65, Witiya, King of the Vifigoths.

Detinue, Pleadable, 11, 38, action for the recovery of chattels unlawfully detained.

Detracted, xv, 79, cenfured. Detraction, xv, 100, slander,

calumny. Deuine vpon, 11, 70, devise, improvise poetry upon.

Devils, Superstitions concerning, Discontinuance, vi, 28. Takes

XII, 34, etc.; incarnate of this age, xv, 7.

on.

Diamond, Verses written on glass with a, VIII, 25.

properly, Diapafon cum diapente, an octave and a fifth, the interval of a twelfth.

Dictamnum, v, 53, Dittany, formerly used in healing wounds.

Different, VII, 26, fb., difference, discussion.

Differre, v, 22, deser, neglect.

Dietie nust, 1x, 29, (lines 1, 2) deity nurfed.

Digbie, Satire addressed to Master E., xI, 9.

Dilection, XII, 79, predilection.

Dinine, xvi. 16, read divine.

Diogenes in his fingularitie, vi, 5. Dionides' retort to Alexander the

Great, viii, 38.

Dionysius, the tyrant, and Millia, the pirate, VIII, 40.

Disalow, 1, 22, disparage.

Disanuls, XII, 28, vb. pr.t., annuls.

Discention, VIII, 30, a riot.

Discommoditie, 11, 61, discomfiture.

Discontented Satyre, The, III, 31.

has been illegally fold, and the purchaser attempts to retain possession after the death of the feller and fuccession of the next heir.

Discouery, xv, 51, exposure, Dolce, the Italian, Verses in unmasking.

Discruciate, xIV, 117, in pain. Discypher, 1, 39, to symbolize. Disease, xIII, 48, indisposition. Difgest, vi, 18, digest. Difiefted, xvIII, 8, digefted. Difieft, xv, 77, vb., pr.t., redrefs. Dismall day, My, III, 29, the day of my death.

Disolued, v, 11, resolved. Dispended his dayes, v, 35, passed his time.

Dispiersed lookes, xv1, 62, disperfed locks, dishevelled hair.

Displing, v, 13, chastifing. Dispositively, XII, 32, according to God's disposing.

Dispute made in Antioch, A most fubtill, vIII, 68.

Diffiphered, 1, 3. 5. vb., p.p., fymbolized, figuratively ex-

Diffolution, xIV, 28, defolation. Distentum fel, I, 8, skins distended with excessive feeding. Diuel, Robin the, v, 5. Diuell coniured, The, XII, 7. Divel drives, IV, 69. See Hast whom the Diud drives.

place when an entailed estate Doaly, III, 31; IX, 47; X, 56, doleful.

> Doctors objected to by the Scicionians, VIII, 69.

> Dog at, xv, 39, au fait at, expert at.

imitation of, XIII, 76.

Dolie, XIII, 15. See Doaly.

Dombes, By their, x1, 64, judging by their domes, or buildings.

Domitius Caldarinus, Death of, viii, 63.

Domus doloris, the inscription over the cave of Arfinous. XIII, 43.

Donroy, XI, 27. Intended probably for Mathew Roydon, a contemporary of Lodge.

Dooblenesse, vi, 6, doubledealing.

Doome, III, 13, vb., pass judgement upon.

Doting Senecios, VII, 30. See Slaves to put me in remem-

Dortuaries, xvII, 50, dormitories. Double dealing, 1, 1, plagiarism.

Drablers from our bonnets, Tooke our, XVI, 42, took in fail. A bonnet is an extension of an ordinary fail; a drabler, an extension of a bonnet.

Dram of giue me than a pound of heare me, Womens eares are fooner content with a,

impression on women than mere words.

Drayton, Epistle to Master Michael, x1, 60; Eulogium of, xv, 63.

Dreames, XI, 39.

Dredge, xvIII, 38, a purge. Dreeping, x, 66, descending on,

like a cloud or darkness.

Dreriment, x, 42, woe.

Dress of a clown on a holiday, IV, 126.

Dressed she meanes, v, 57, she devised means.

Drierie, 111, 43, dreary.

Drink beyond his stocke, xv, 69, drink more than he can pay for.

Drith, xvII, 76; xvIII, 74, thirst.

Driue, IV, 58, read droue. Dronke, 1, 3, vb., p.t., drunk. Dropfy, fymptoms and remedies, xvIII, 79, 80.

Du Bartas, Translation from, xv, 76.

money.

Dume doggs, 1, 23, dumb dogs. Dumps, 1, 28, melancholy fongs. See Much Ado about Nothing, 11, 3, verfe 2 of Balthazar's fong. Du Portes, Philip, his poetical

writings englished, XIII, 79. Durelesse, 111, 18, fickle, transitory. Durham, Earl of, viii, 16.

IV, 29, gifts produce a deeper Dye, Wet in the teares of his fad mother's, 111, 7. Meaning probably, fea-water, which is of a greenish tint.

> EACH, XIII, 34, (line 34) read fuch.

Eager, xvIII, 29, adj., acid.

Eaned, x1, 37, weaned.

Earned, v, 76, yearned.

Earnings, XIII, 14, yearnings.

Eares glowe at the rehearfall of these enormities, 11, 49, ears are reddened with shame at the exposure.

Ears, Treatment of pains, finging, deafness, etc., xvIII, 20.

Eates away the fat from their fingers, The pleafure of their Lords, xv, 73. See Licke the fat from your fingers, and Fatted their fingers.

Editha or Ynda, married to Aubert, first duke of Normandy, v, 5; falfely accused of poisoning her husband, 81.

Ducates, 11, 41, ducats, pieces of Edmondes, Sir Thomas, Ambassador at the Court of France, Letter to, x1x, 28.

> Effingham, XIX, 21. See Howard. Egerton, XIX, 30. See Ellefmere, Lord.

> Egloga Prima Demades Damon, IX, 27.

Elebony, XII, 14, Hellebore. Election, xv, 107, judgment

Electrum haue Istilled, In piteous | Enterolles, Frauncis, the pirate, barck, v, 53, as if changed into a tree I have distilled Entrance, XIII, 75, 76, read amber.

Elegy, "Ah, cruel windes," etc., Entertainment, IV, 76. See Tooke IX, 33.

Elifa, xiv, 101, Elifha.

Elifum, 1, 19, Elyfium.

Elizabethan audiences, Taste of, I, 4I.

Ellesmere, Dedication of a translation of Seneca to Lord, XIX, 30.

Elstred, The complaint of, Epitheme, xvII, 64, fomentation, IX, 59.

Embace, xix, 41, debase, undervalue.

Embroderers, VII, 25, trimmers. Emperie, XIII, 34, superiority to, getting more than others.

Emunctories, xvII, 66, the excretory organs.

Enboia, 1, 7, 8, Eubœa, the Negropont. See Shepe of Enboia.

Enclosure of common lands, Agitators against, xv, 73.

Ende the marriage, IV, 31, fucceed in marrying.

England, Truth's complaint ouer, 11, 85.

"England's Helicon," Poems from, xix, 17.

Ennius's dream of Homer, 1, 13. Enno, vII, 9, the river Ens. Entapissed, x1, 51, carpeted.

VIII, 41.

outrance, excess, extremity.

the entertainment by the ende.

Enuie, 11, 55, malice.

Epistle prefixed to "The Covntesse of Lincolnes Nyrferie," XIX, 46. Epitaph, Eurinome's, vii, 68; William Longbeard's, vIII, 35; on Minecius and Philenia, XIII, 31.

poultice, any external topical application, not being an ointment or plaster.

Erimme, VII, 43, the Ermine. Ernefull, x111, 84, foreboding evil.

Errors in the text noted by Lodge, Lists of, 11, 11; x1, 8; xiv, 14. Uncorrected errors; v, 30 (line 35), for "I haue martered me," read "I haue martyred thee;" VII, 32 (line 25), delete the comma; IX, 77 (last line), for "blow," read "bellow;" IX, 25 (line 4), read "If nought but death thy fury may fuffice;" 29 (line 3), read "was bred, brought up, by thine, etc.;" x, 60 (lines 4, 5, and 6), are spoken by Carbo. Efay, 1, 13; XII, 45; XV, 51,

etc., Isaiah.

Escape, II, 7, 21; XIII, 26, etc., | Eyes, III, 24. See Babies in his eies. fb., escapade. Escaping, For, 11, 26, for his escapades. Eschare, xvII, 71, a scab. Escheuins, v, 87, échevins, magistrates. Estatute, 11, 35, statute merchant, a bond for money lent. Estimate, VIII, 14, reputation. Ethnicks, xvi, 44, heathens. Ethnike, 11, 50, adj., heathen. "Euphues golden legacie," IV; his Shadowe, vii, 9; the Scedule annexed to Euphues Testament, xix, 5. Euboia, 1, 7, 8. See Shepe of Facing, VI, 12, trimming on the Enboia. Eurus, 1, 20, the east wind. Eventation, xVIII, 77, fupply of Faggot, VI, 12, a proflitute. See fresh air, ventilation. Exalitations, xv1, 18, exhalations. Example, Effects of evil, x1, 34. Exceeding in proportion, IV, 135, eminent in rank. Exigent, 11, 55, extremity; 59, 60, end; IV, 34, trials; 104, ultimatum; vII, 39, achievement; VIII, 69, conclusion. Expence, 11, 15, board and lodging. Experiment, vi, 60, to experience. Exporcifing, xvi, 38, exorcifing. Exquifitely, IV, 109, minutely. Eyefight, Treatment of weak, XVIII, 15.

F. M., Satire addressed to, x1, 34. Fables of Diogenes, vi, 16, The Sea and its Banks; The Wolves and the Shepherds, 17; The Wolf and the Ass, 19; The Hare turned lawyer, 20; The Hawks and the Quail, 24; The Cock and the Capon, 27; The Fox and the Crow, 28; The Covetous Churl and his Hen, 31. Faburthen words, xv, 15, high-

Ezechias, XII, 45, Hezekiah.

founding words.

front of a mantle.

Fading, 11, 60, transient.

She handfull.

Faile their course, III, 10, halt as they pass.

Fainednesse is no faith, 11, 29; diffimulation (feignedness) is no fecurity.

Faire, III, 14, 17; IV, 76, 16., fairness, personal beauty.

Falc'd, My faith shall not be, xvi, 47, falfed, broken.

Fallen fo high, IV, 28, fallen from fo great a height.

Falling on fleep, 1v, 97, falling asleep. See Acts, xiii., 36.

Falling sickenesse, x111, 53, epilepfy. See Anter.

Famous, IV, 20, vb., to make famous; xIII, 6, to spread. Famous pirats, Of manie, vIII, 38. Famozed, IV, 17, famous. Fare, The foldes of my, IV, 99, the net of my beauty. Fascia, 111, 44, bandage. Fascionatiue, 11, 48, modish, dandified, extravagant in attire. Fashion, Splent, ringbone, windgall, or, xvi, 10. "Fashion" is farcy, and the other expressions refer to the diseases of horses. Fashionate, VIII, 4, fashionable. Fasting spittle, XVIII, 12, saliva after an interval without food. Father, An olde, vi, 17, one of the fathers of the Church. Father's advice to his fon, A, Fatted their fingers, 11, 5, 34,

Fatted their fingers, 11, 5, 34, enriched themfelves.
Fatnefs. Epiflle on, XI, 52.

Fatness, Epistle on, x1, 52.
Fault, I, 13, vb. pr.t., to err.
Faulted, II, 25, vb., p.p., finned.
Fautor, IV, 4, 13, favourer, advocate.

Fawned, 11, 65. See Occasions fawned vpon him.

Fearefull, 1x, 7, line 4, read feare full.

Feat, vi, 29, adj., elegant, accomplished.

Feather of an Egle against thunder, Hunters carrie the, XIII, 21. The Eagle being the

bird of Jove, its feathers were regarded apparently as having special power to withstand thunder.

Fée, Lordsof, xvi, 32, persons who are responsible to no superior, who are their own masters.

Fées, IV, 62, fee.

Feind, XII, 76, read friend.
Fellon beafts, xv, 76, beafts of prey.

Fencers, 1, 45, professional swordsmen, prizesighters.

Feneration, vi, 34, usury.

Fetch, Had a, IV, 121, thought of a plan; XI, 45, fubtle fetch, ill-gotten gain.

Fether of a forehorse, VII, 73, a plume set upon the leader of a team.

Fether in it like a forehorfe, With a, xv, 68, with a projecting feather in it.

Fewell, More necessarie for the, then worthy the correction, 11, 40, not worth punishment by burning unless a fire were wanted for some other purpose, in which case it might be useful as fuel.

Fico, Giving me the, with this in his mouth, xv, 29, infulting me by placing his thumb in his mouth, in allusion to the poisoned figs used by the Spaniards.

Fierce, x, 72. Is this "the wild | Fistula, viii, 27. See Fillip. girl," or a misprint for tierce, third? Cf. old French, tiers, third.

Fig for Momus, A, x1, title. An expression of contempt or defiance derived from a supposed Spanish custom of destroying an enemy by means of poisoned

Figure, His right, vii, title, his Fleas in their eares to keep them true character.

Filbert, VI, 12. See She handfull. Fillip and fistula, VIII, 27. This passage means that a wound feeming at first but a mere fcratch may become a ferious fore.

Find faulte, 1, 2, 1b., a cenforious person, a captious critic.

Finde, 11, 27, provide for.

Fingers, 11, 5, 34. See Fatted their fingers.

Fire cannot be hid in the straw, nor loue, etc., IV, 99. Love, like Foine, IX, 64, 18., thrust. fure to manifest itself.

Firme, x, 45, 46, vb., pr.t., confirm.

Fisher, Death of, VIII, 64. Fish to hang on his fingers, As one that would fuffer no, IV, 122, as one who would allow no telltale indications to be feen.

Fift, vi, 26. See Spie a true finger in the fift.

Fitten, 1, 30, vb., pr.t., feign. Fitzwaters, Viscount, Dedication of "Euphues Shadow," by Robert Greene, to, vii, 5.

Fiue and a reach, xv, 47. A term in the old game of Comeon-five.

Flaccus, 1, 12, Valerius Flaccus. Flattety, xv, 8, read Flattery.

awake, IV, 97, disturbed by inward thoughts.

Flegume, xvIII, 7, phlegm.

Flies, xv, 61, familiar spirits.

Fligd, XIII, 55, fledged.

Fligge is now at leake, Our youth which was, 11, 17, our youth who was fledged in profperity, is now "down on his luck."

Floures, xvi, 26, vb., pr.t., foams.

Flugges, xvIII, 65, fluxes.

Flurts, xv, 44, fb., flirts, loofe women.

fire, if really present, will be Foines, xv, 34, furs made from the skins of pole-cats.

Foison, 11, 69, plenty.

Folded, xvi, 5, enclosed.

Fond, vii, 11, filly.

Foormes of finne, vii, 63, manifestations of evil.

Fop, IV, 97. See Large haruest for a little corne.

Forbonius and Prisceria, The Delectable Historie of, 11, 53.

Forced, xv, 104, line 1, read | Frauds, x, 25, line 13, read feared. Forefinger kisse, 1v, 108, a Frecknes, xvIII, 12, freckles. hand. Forehorfe, xv, 68. See Fether. Forespent, III, 8, wasted. Forpointed, VIII, 56, destined, appointed beforehand. Forraines, vi, 39, foreigners. Forspoken, x1x, 6, forbidden. Fortescue, Dedication of "The Divel conjured," to Sir John, XII, 5. Forthall, XIII, 18, not to be Frumentarius the Indian, XII, 8, trusted, spurious. Fortunat in his loue, xv, 18. See Frumpes, 11, 21, lying tales; v11, While Munday. For-thy, XIX, 13, therefore. Fortie pound, xvi, 50. See Put out mine eyes. Fostresse, xvII, 36, nurse. Foules or fooles, VI, 20, fowls or fools. The fame pun occurs in III. Henry VI., v., 6, "Why, what a peevish foole was that of Crete," etc.

fleep.

VIII, 41.

vIII, 61.

Foyle, XIX, 11, foil, defeat.

Foyfon, 11, 26; VII, 41, plenty.

Frauncis Enterolles, the pirate,

Frauncis Sforza, An excellent

example of continence, in,

friends. courtier's kifs upon the Free foote, Setting him on, 11, 25, fetting him free from liabilities. Free horfe, IV, 20. See Spurres to a free horfe. French Poet, Imitation of an ancient, viii, 19. Frequented his follies, XIII, 74, practifed his follies frequently. Friday street, viii, 17. Frie, IV, 44, fry, small fishes. Fromal, xiv, 49, read from al. Saint Frumentius of Ethiopia. 44, ill-humours. Fullams, xv, 47, loaded dice. Fuluius, 1, 11, Marcus Fulvius Nobiliar. Fumbls, xv, 44, mumbles, articulates imperfectly. Funerall bountie, vi, 12, mourning cloak. Furrowes, Discharge these, vii, 46, fmooth your brow, cheer up. Foxe sleepe, XIII, 30, pretended Fustin, XVI, 58, sustian, boastful, coarfe, vulgar. GADDES of steele, XVIII, 64, rods or wedges of steel.

Gale. The felicitie thou feekest | Gargarisme, xvIII, 7, a gargle. is, VII, 12. Gale is either a Garres, XIX, 18, compels. misprint for gall, or an archaic Garlike to conquere the Leopard, fpelling.

Gall in her eare, xv, 82. See Abbane. Galladt, xvi, 13, evidently a misprint for gallapt, that is, galloped.

Gallen, xv, 82, Galen. Galley flaves, VIII, 41.

Gallows, Superstitions connected Gawds, Infertion of, 1, 14, the with the, viii, 34.

Gallus, Death of, viii, 63. Game of Kings and Queens, vii,

23.

Gang tooth was a feale of more truth then the best bunch of feales, The, vi, 26. "Gang tooth," a projecting tooth. Probably the reference is to mere word of mouth, or perhaps to the fummary fettlement of disputes by the use of teeth as weapons.

by Rofalynd.

Garboyle, v, 36, turmoil. Garded, vi, 27; xi, 51, braided, trimmed; XIII, 50, adorned.

Garden, 11, 69; gardin, 1v, 15, guardian.

Gards, IV, 126, trimmings, strips of braid; vi, 26, regards.

Gargarife, x1, 56; xv11, gargle, rinse the mouth and throat.

vII, 13. Garlick, from its strong odour, was regarded apparently as fufficient to overpower the Leopard.

Gassampine, xvi, 43. Apparently, a costly woven fabric. See Goffanpine.

use of florid figures, hyperbole, etc., in the composition of verfes.

Geare was a bruing, IV, 126, business was being prepared.

Geason, III, 45, seldom; x, 23, scarce.

Geere, This, xvi, 23, this affair, this business.

Gennet, A Spanish, xv, 84, a fmall horfe.

Genowaies, The, vIII, 52, the Genovese.

Ganimede, IV, 35. Name assumed Gibbous, XVIII, 50, bulging, con-

Giezi, xv, 40, Gehazi (II. Kings, v.). Gin, vII, 14, rack, torture.

Girding at, v11, 60, bantering.

Gis, By, xIX, 3, by Jefus.

Giue me, IV, 29. See Dram of giue me.

Glaucus and Silla, The most pithie and pleasant Historie of, 111, 7. Gleeke, VII, 60, jibe.

Glicerium, Ennius feeing our wan-

Glicerium is taken from Roman comedy, and the allufion is obviously to an analogous character on the English stage. Glister, xvIII, 30, clyster. Glose, 1, 3, vb., gloze, descant fuperficially upon; 11, 14, put a smooth face on. Glow, 11, 49. See Eares glowe. Gnatt, Virgils poore, 1, 3. Gogins, xv, 5, Gudgeons. Gobbets, VIII, 40, fmall pieces, Gripe, IX, 80, the Vulture. morfels. Gordians plight, Close conueiaunce passing, 11, 73. Possibly meaning more closely knit together than the Gordian knot. Goffanpine threed, XIII, 85, goffypium thread, cotton thread. Gosson, Stephen, Retort to the "School of Abuse," by, 11, 6. Gout, Remedies for the, XVIII, 69. Goune, Sword before the, 1, 45. Gratious, vi, 3, ferious, full of grace (in the religious fense). Grantham Steeple, xv, 14. See Spier of Grantham Steeple. Grapes, On the vnnecessarie thisle no, 11, 40. "Nor of a bramble bush gather they grapes," Luke, vi., 44. Gratulation, v, 47, gratitude. Greene wound, XIII, 41, a recentlyinflicted wound.

ton, may rebuke her, 1, 41. Greene, Robert, Dedication of "Euphues Shadow" to Lord Fitzwaters, by, v11, 5; Address to the Readers, by, 7: joint author of "A Looking Glaffe for London and England," xvi, title; fonnet in French by Lodge, from The Spanish Mafquerado, by, xix, 4. Gretians, 1, 13, Grecians. Grindstone, The motions of the heavenly bodies compared to that of a, XII, 44. Griphon, Description of the, VI, 38. Grogeram, xv, 33, a kind of taffeta or filk stuff stiffened with gum. Grutching, 111, 12; VI, 22, grudging. Gtatis, xIV, 81, read gratis. Gudgen, II, 14. See Swallowed the gudgen. Guife, xv1, 43, custom. H. L. Epiftle to his deere friend. XI, 57. Hemeroides, Treatment xvIII, 83. Halcyones, IV, II, Kingfishers. Half-penie, Whofe hand was on his, 11, 77, who was on his guard; hence to keep one's own interest in view, to dis-

femble.

Hamlet. Reference to the ghost | Hedatch, xvIII, 5, headache. of Hamlet's father in 1596, xv, 62; burlesque of Horatio's description of the ghost in 1598, XVI, 9. Hamonian Lake, v, 52. Hanged higher, xv, 73, more highly privileged. Hanfeled, IV, 134; V, 40, inaugurated, made the first trial of. Happe, 11, 29, fortune, lot. Harboursome, 11, 52, hospitable. Hare, IV, 69. See Spied where the hare was by the hounds. Hare through the maze, Seeing the, IV, 106, penetrating to the real state of matters. Hare, Nicholas, Hugh, and John, Dedication of "Wits Miferie and the Worlds Madnesse," to, xv, 3. Harrolt, v, 59, herald. Hart, Sir John, Dedication of "Catharos," by John Busbie, the publisher, to, vi, 3. Hast whom the Diuel driues, He is in, IV, 69, when a man becomes possessed he goes headlong. Hatch, xv, 93, a half door. Hayle, 1x, 8, hale, pull, draw. Head, Treatment of pains in the. XVIII, 5. Heares, III, 7; XI, 12, hairs. Heart, xIV, 26, read hearfe.

Heart, Diseases of the, xvIII, 31.

Heel, 11, 16. See Holdes the Diuell by the toe. Heighfors, VII, 76, Heifers. Helpe at maw, as the phisition fayth, Beleefe, which is a, vII, 80. Maw was an old card game, in which confidence as to the refult may have been regarded as advantageous. And fo hope and confidence are of efficacy in the cure of disease. Hemd are each fuppofes, x111, 34,

such fuppolitions are inadmissible.

Hempen windowes, They fall to coyning, and from thence by course through, learne to shake their taile, x1, 68. A metaphorical way of faying "They are hanged." They "fhake their taile," when fufpended on the gallows, their heads projecting through the loop of rope which forms the "hempen windowe."

Hent, x1, 37, held, contained. Hepar, XI, 50, a curious name, really the Greek for "liver." Herehault, IV, 59, herald. Heried, IX, 60, honoured, extolled.

Hermotimus the Phocencian, The wonderfull dreame of Aspatia the daughter of, VIII, 48.

Herome, 1, 19, Saint Jerome. Heroycall, IV, 34, heroical. Herrie, IX, 13. See Herry. Herry, IV, 41, 43, to honour, extol.

Heryte, VII, 46, inherit. Hie men, xv, 47, dice loaded

fo as to turn up the high numbers.

Hieropolis, King Pepin kills the Duke of, v, 6o.

Hiew, 11, 72, hue, colour.

High climing wits doo catch a fodein fall, 111, 37. A faying which appears in many forms. Cf., e.g., Horace, Carm., ii., 10. "Saepius ventis agitatur ingens pinus," etc.

Hiperborei, IV, 12, etc. A fabulous race of men, faid to dwell behind the north wind, and to live 1000 years.

Hir brason seet, xv, 76, read his brazen feet.

Hircan tygres, 11, 81, Hyrcanian tigers. See Macbeth, iii., 4.

Hiroaldus, 1, 12, Lilio Gregorio Giraldi, called Giraldus.

Lombardy, VIII, 42.

History, As touching the use and abuse of, XIX, 23.

Hitchocke, XVIII, 40, hiccup. Hoarding wealth, The vanity of, 11, 50.

Hobbie, IV, II, II9, the Falcon.

Hobbie, Sir Edward, described as a bachelor of arts, IV, 5.

Holdes the Diuell by the toe, The gentleman thinking he hath God almightie by the heele, 11, 16, thinking vainly that he has arrested the divinely appointed course of things, while he is merely exposed to injury from contact with the Evil One.

Hole, IV, 118. See Day at a little hole.

Hole, x1, 52, whole, healthy. Holiday dress of a clown, IV, 126.

Homer, Controverfy concerning the birthplace of, 1, 11, Ennius's dream of, 1, 13.

Hooker, xv, 32, shoplister. "Hook" is still thieves' slang for pickpocket.

Horace, Translation from, xv, 56, 88, etc.

Horne thombe, xvi, 52, a horn thimble used by cutpurses.

Horror alterius feculi, the eighth daughter of Luxury, vi, 51.

History of Partaritus, King of Horsetaile which is a kinde of comfery, xvII, 73. Horsetail is the common English name of the Equisaum.

Horines, xvIII, 23, hoarfenefs. Hostia, vIII, 42, Ostia.

Hosterie, xIV, 49, an inn. The word is here used figuratively

place or home of the waters.

Hott house, xvIII, 20; hot howse, Hugger mugger, In, II, 14, in 80, Turkish bath.

handle, To catche, vii, 19, to make love where there was no Humours, Fashion your felfe to return of affection.

Hoults, III, 36, holts, woods. Hounds, IV, 69. See Spied where the hare was by the hounds.

House out of the window with his boastings, He flings, xv, 15, he boasts recklessly.

How Kinge Roderigo, the last of the Royall house of the Gothes, loft his kingdome and life thorough his incontinence, VIII, 64.

Howard of Effingham, Dedication of the Translation of Tosephus to Lord, XIX, 21.

Howlet in your playe, It had bene a fitter iest for your, 1, 28. We should fay, "It would have beenafitter jest for your clown." "Howlet" for owlet, a fmall owl. The word feems to have been used of ugliness, clownishness, rusticity. Cf. Ben Jon- let draweth Amber, vIII, 18. son's Sad Shepherd, ii., 1, letting, xv, 26, strutting. should'st have given her a leate, IV, II2, Jet. made a present o' thy felf."

to fignify the original dwelling- | Hubert, bishop of Canterbury, VIII, 27.

Houlde where there was no Humber, Origin of the name of the river, 1x, 66.

> féede, 11, 32, accommodate yourfelf to men's dispositions.

Hunsdon, Dedication of "Rosalynde" to Lord, IV, 3.

Husbands, Memorable deeds of Valasca, a Lady of Bohemia, who caused all other ladies to kill their, vIII, 54.

Huscap, xvi, 26, strong ale.

Hyacinth, The Easterne, xvii, 24, the Sapphire, Topaz, or

Hymns and fongs of William Longbeard, Spiritual, vIII, 35. Hyosciames, vii. 54, Henbane. Hypocrifie, xv, 17.

IAGGED, VI, 57, scolloped, ferrated, indented.

Ichneumon, its method of defending itself against the Asp, 1, 9. Iet vp and downe, vi, 26, strut to

and fro.

"Out, thou houlet! Thou lets, xv, 11, 32, vb., pr.t., struts.

madge-owl, and then thou'dst Imbaced, vii, 46; xii, 73, debased, vilified.

of convenance, unfeemly allu-

Incountrie, v, 60, 63, fb., en-

Incrochers, 11, 3, encroachers,

Indamnified, v, 37, vb. trans., p.t.,

injured, brought losses upon.

Indemnifie, viii, 53, 58, to take

Indestious, XII, 14. Evidently

Individed grave might bear to

individed heartes, And, xIV,

25, read one undivided grave might bear two undivided

Induction to "Phillis," IX, 5.

Indurate, II, 42, 43, obdurate.

Infectious, VII, 102, virulent.

Ingraude, vII, 68, interred. Iniuriet, ake, xvI, 13, read injurie,

Infestion, xvII, 3, infection, the

Inns of Court, Epiftle dedicatory

Inscience, 1, 4, 7, nescience,

Instrumēt, 1, 7, instrumentality;

to the Gentlemen of the, 11, 5.

Increcible, 1, 26, incredible.

rapacious wealth-hunters.

counter.

revenge upon.

industrious.

heartes.

plague.

take.

ignorance.

Infew, 11, 72, iffue.

11, 21, 18., object.

Ingratitude, xv. 21.

Imitation, Men delighted with, Incontinently, xvII, 42, hastily. I, 41; of an ancient French Incouiences, I, 4, 16., breaches poet, VIII, 19. Impatient of hir wrong, v11, 33, tired of her reproaches. Impe, xv, 13, impede. Impertinacie, 11, 6, provocation. Implaister, IV, 34, plaister, salve. Important, x111, 66, fb., import, importance. Importe, To, vii, 19, to fignify. Impostume, xvii, 57, pustule, abscess. Impugned, viii, 57, defeated. Impulsio, xIII, 69, compulsion; II, 42, necessity. In Momum, Lines prefixed to a Translation of Seneca, XIX. 40. In praise of his Mistris dogge, Epistle, x1, 63. Incarnatiue, xvII, 71. Apparently a medicament to clarify the humours. Incestuous, 11, 29, unchaste. No special degree of unchastity is indicated. See King Lear, iii., 2. Inconsiderate, xvII, 43, of no consequence. Inconsideratio, the third daughter of Luxury, vi, 47. Inconstantia, the fourth daughter of Luxury, vi, 47. Incontinence of King Roderigo, VIII, 64.

Instrumentes, 11, 39, enactments. | Ioy, 111, 16, vb., enjoy. Intelligencer, xv, 23, approver, Irarus, Iv, 128, read Icarus.

Intend, III, 38, accompany; IX, 65, pretend; xII, 8, look to. Intended, v, 72, kept; 84, faw

Intending, v11, 66, studying. Intentiue, x, 57, attentive; xIV, 57, bent on.

Interatie, 11, 62, entreaty. Intermedled, v, 7, intermelled, mingled, mixed.

Intermedling, v, 60, mingling. Intort, v, 13, misapply. Intreats, IV, 67, entreaty. Inuied, v, 54, envied, grudged. Iocond, 11, 77, jocund.

Iodocus Badius, 1, 14, the French printer.

Iohannes Scotus, Death of, VIII, 63.

Iolly Robbins, xv, 34. Here, crafty devices. The phrase, however, was otherwife used, as may be feen from the following quotation :-- " Of him whom we fee very lively and pleasantly disposed, we fay, his head is full of jolly Robbins." Quoted by Reed from Merchandifes of Popish Priests, 1629.

Iones, Iohn, Gentleman, in praife of the author, II, 9.

informer; 26, a pimp; 73, a Islington, 1, 33. Probably some noted refort, whether the White Conduit House or not. Goffon in his School of Abufe fpeaks of women of doubtful character as "Venus nunnes in a cloyster at Newington, Ratcliffe, Islington, Hogsdon, or fome fuch place."

> It not his mercie, xv, 21, read it is not his mercie.

> Italian rimes, Verses in the manner of the, VIII, 20.

> Iudiciall daie, xvIII, 72. Special days are still considered critical in some diseases, marking a change for the better or worfe.

> Iuie, x1x, 5. An ivy-bush was formerly hung before taverns to indicate that good wine was to be had within.

Iulian, Countie of Cantabre, VIII, 64.

Iulling, 11, 85. Probably mifprint for lulling.

Iury, xvi, 5, Jewry, the Jews. Iustice is made a nose of waxe warmed, and wrought according to all mens pleasures, XIII, 40, people do what they please in the name of Justice, altering as they like her nofe,

or aspect.

Iusts, xIII, 45, jousts, a tournament.

Iuuenal, Translation of his lines, Viuendum est recle, etc., 1, 43.

KARSIE, IV, 126. See Kersie. Kaw me and I kaw thee, XI, 12, Still current.

xv. 68, combing.

Kersie, xv, 33, a coarse woollen cloth, originally manufactured at Kerfey in Surrey.

Kill, 1v, 82, fb., kiln. Kinde, From his, 111, 7. See Colour

from his kinde. Kind, XII, 62, the course of nature.

Kindheart, xv, 44. "Kindheart" was a name or nickname of an itinerant dentift of Elizabethan times. The "teeth in his hat" were obviously a badge of his trade.

Kings and Queenes, VII, 23. pastime or round game.

Kinges evil, xvIII, 13, scrofulous ulcers.

Kinsfolks, Covetouinels of, II, 45. Kist the childe for the nurses fake, IV, 98, had a more Lathers, VI, 51, ladders. important end in view than the apparent one.

Kistresse, IV, 112, the Kite. Knancks, fing for Mauors draweth Lawing, xv, 77, litigation.

nigh, xvi, 17. An old word "knang" meaning grumbling, may poffibly underlie "knanck"

Knot, x1, 36, a flower bed.

LABIAN, VII, 40, Libyan. praise me, and I'll praise thee. Lacedemonians, Customs claimed by, as public virtues, viii, 69. Kembinge, 1x, 15; kembing, Ladies baine, xv11, 65. See Our Ladies baine.

> Laid, I wish the ports might be, xv, 58, I wish the ports of entrance might be watched.

Laieth ye losse, 11, 18, estimates the loss or discount.

Lake, III, 13, line 26, read like. Land changing hands more frequently in Lodge's time than before it, 11, 86, stanza 4; appropriation of, VI, 4.

Langrets, xv, 47, dice loaded fo as to turn up three or four. See Bard quater traies.

Laps, 11, 33; vi, 9; xv, 35, 45, clutches, inare, ambush.

Large haruest for a little corne, like a fop she must have a, IV, 97, like a fool she makes a great fuss about a little matter.

Latimer, Death of, VIII, 64. Lauish in the letter, 1, 11, flippant in literary style.

Lawrell to escape lightning, vi, 8. | Lenyified, The Laurel was popularly believed to be a defence against Leo of Spoletum, Death of Peter, lightning.

Laws and Customs, Dispute by feven Ambassadors at Antioch which of their Common-weales | Lepte, viii, 64, Lebida, anciently had the best, viii, 68.

Lawyers, Diogenes on the duties | Lercato, Wonderous revenge of of, VI, 20.

Leake, 11, 17. See Fligge.

Leare, His thoughts distraught inceffant troubles, x1, 45. Leare, according to Palfgrave, means "Je regarde de longue vue," thus the fense will be "His distracted thoughts efpy incessant troubles in the Leuiathan, The fearfull race of, distance."

Learned Colin, 1x, 6, Spenfer. Leas, IV, 72, plains.

Lease parol, xvi, 41, a verbal agreement.

Leaue to learn, 1, 44, abstain from learning.

Lecks, xvIII, 56, convolutions. Ledde, 1, 23, vb., p.p., laden.

Léese, 11, 30, lose.

Léekes, III, 24, likes.

Leete, vi, 26, a county court.

Legacie, Sir Iohn of Bordeaux, to his Sonnes, IV, 10.

Lemmō, xvi, 3, leman, paramour.

Lenety, xvIII, 43, fb., cathartic. Lent, xvi, 66. See Read-herings

cob.

XIV, 24, lenified, foftened.

VIII, 64.

Leopard, vII, 13. See Garlicke to conquere the Leopard.

Leptis Magna.

Megollo, VIII, 52.

Let, v, 83; 1x, 73, 1b., hindrance. Lettice for your lippes, Phœbe is no, and her grapes hangs fo high, etc., IV, 105, Phœbe is unattainable. Cf. the well known fable of the Fox and the Grapes.

xv, 9.

Libards, xIV, 88, Leopards. Licentiousness, Diogenes on, vi, 41.

Licke the fat from your fingers, Let not therefore curiousnes, VI, 23, let not meddling with matters which do not concern you prevent your profit.

Licinius, 1, 39, Licinius Calvus. Life, Poems in commendation of a folitary, 111, 37; life a stageplay, xIII, 91.

Lights, The Father of, 1, 5, Jupiter.

Lights, x, 43, lungs.

Like of Montauns, IV, 106, read love Montanus.

Liketh me, Neither of them, Lodge, Thomas, bred and vi, 40, I like neither of them. Lilly, the famous for facility in discourse, xv, 63. Limace, VII, 32, the Slug. Limbique, 1x, 54, alembic. Lime, VII, 20, fnare, bird-lime. Limme of Sathan himfelfe, 11, 17, Satan's intimate ally. Lines on the misery of man's lot, XIII, 9. Lintells, xvII, 73, Tares, or possibly Lentils. Lions, IV, 54, 83, etc., the city of Lyons. Lisseux, v, 21, Lisseux. Lite, A, 11, 73, a little. Lither, v, 31; v11, 44, limp, pliant. List, xIII, 24, the selvedge of woollen cloth; xvIII, 12, a strainer or filter made of list. Little corne, IV, 97. See Large haruest for a little corne. Liver, Diseases of the, xvIII, 46. Loadstarres, v, 4. See Colours and no counterfeit. Loate, VII, 104, the Loach. Loch, xvIII, 27, a tincture or medicinal substance to be licked by the patient. Lock of Gedeon, xiv, 19, the fleece of Gideon. Lockram, IV, 126, a coarse linen ftuff. Locust, xiii, 18.

brought up in the City of London, xvII, 3; Voyage to the Islands of Terceras, and the Canaries, IV, 4; at Sea in 1592 with Master Candish, VII, 5, 7; writes "Margarite of America" in the Straits of Magellan, XIII, 3; refiding at Low Leyton in Nov., 1596, xv, 4; refiding in Warwick Lane, August, 1603, XVII, 4; describes himself in 1610 as married, and as having been enabled to return to England and live there in peace and quietness through the good offices of Sir Thomas Edmonds, Ambassador at the French Court, XIX, 29; describes himfelf as "Doctor in Philicke," xvII, title; facfimile of handwriting, XVIII, 2; too infirm to wait upon the Countess of Arundel in [1623?], xVIII, 3. Lodi, The Cittie of, VIII, 43.

Long handes can catch a farre, VI, 14. See III. K. Henry VI., iv., 7, "Great men have reaching hands," etc.

Longbeard, William, Life and Death of, VIII, 5; treachery to his brother, 6; champions the cause of the people, 9; judgment upon Robert Befaunt, 15; love for the fair

stratagem and tried, 31; con- Lucretius, Death of, vIII, 63. demned, 33; speech on the Luke, viii, 61, Lucca. scaffold, 33; confession, 34; Lullabie, Beauties, III, 39; the death, 34; funeral, 34; epitaph, 36.

Longing tooth, A. See Tooth. "Looking Glaffe for London and Lusking, x1, 10, lolling, idling. England," xvi, 3.

Lookt after, 11, 44, overlooked. Loosing, xvIII, 26, 16., an aperient. VII, 53. See Affes eares. Lorrell lad, IV, 41, idle youth. Lofings, xvII, 28, lozenges.

Losse, 11, 18. See Laieth y losse. Lossell, x, 44; xvi, 37, a worth- Lyst, vii, 55. See Cloth by the less rascal.

Loft your Sauiour, You, xIV, 23, your Saviour remains to you.

Lothes, xv, 51, Lot's.

Loufe thyfelf, xv, 112, cleanse thyself from Lice, fcratch thyfelf.

Low Laiton, xv, 4, Low Leyton, Lodge's residence in November, 1596.

Low men, xv, 47, dice loaded fo as to turn up the low numbers.

Lowre, III, 30, fb., frowning brow; 11, 17, vb., frown, lower upon.

Maudeline, 18; flays Arthur | Lozells, IV, 53. See Loffell. Brown, 25; takes refuge in Lucan, Translation from, xv, 75. Bow Church, 29; captured by Lucillius, 1, 38, Caius Lucilius.

Widow Nowlay's, viii, 11. 35; spiritual hymns and songs, Lunacion, x11, 59, the period

between two fuccessive new

Luted, xvII, 31, 65, fealed up with clay.

Luxury, Diogenes on, vi, 41. Loofeth his fope and his labour, Luxury in personal adornment. Spread of, xv, 20.

Lycour, 11, 44, liquor.

Lymest it well, vi, 63, usest good mortar.

lyft.

Lyther, IV, 136, active, fupple.

M., THE RIGHT, I, I, the right man.

M., xvi, 8, 31, master.

Macheuils prince, XIII, 20, Machiavelli's work, Il Principe.

Machiavelli, XIII, 20, 21. See Artificiall Villanies.

Maddin beere, xvIII, 62, strong, intoxicating beer.

Magellan, "Margarite of America" written in the Straits of, XIII, 3.

Magistrates, Diogenes on the duty | Marcus Tullius, Death of, vIII, of, vi, 15, etc. Magnificall, v, 56, haughty. Margarite of America, A, XIII, 5. Maimes, VII, 13, blemishes. Marius and Scilla, The most Maintenance of an honest family Lamentable and true Trafor three years, £100 sufficient gedies of, x, 3. See also vIII, for the, 11, 21. 41, 66. Make, A, IV, 103; XIV, 18, fb., a Mart, II, 36. See Cafual mart. husband. Martelli, Imitation of, XIII, 78. Make vp a messe, IV, II3, Marie the mother of Christ, The arrange a match. Teares of, xIV, 17. Malgrado, The Shepheard, IV, 121. Mas viurer, 11, 30, Master usurer. Malgrauia, Death of the Earle of, Master, So his creditour woulde v, 60. be his wordes, 11, 31, if his Mamelucks, v, 66, Mamelukes. creditor would take his word. Mammon, Of strange and miracu-Masterlesse men, xvII, 42, worklous Deuils ingendred by, men out of employment. Mate, III, 3, a comrade. XV, 32. Mated, x, 16, checkmated. Man, xv, 101, a ship, as in manof-war, merchantman, etc. Matteris, vII, 37, mattress. Maudeline, William Longbeard's Manchet, xvIII, 12, a loaf. Manciple, vII, 63, a purveyor, a loue to his faire Lemman, caterer. Man is here faid to be vIII, 16. a manciple of Death, because, Maux, xv, 44, minx (?). by bringing children into the Mauors, xvi, 17, Mars. world, he provides it with fresh Maw, vii, 80. See Helpe at maw. victims. Maximinns Tirius, 1, 8, Maximus Mand Fawlcon, 11, 17, a trained Turius. Mayden walls of the world, v, 45, Hawk. Manifolde aspectes, 11, 53, wan-46. May refer to the world as dering glances. untouched by the recluse. Manners, vii, 10, read masters. Mayor of London, Dedication of Mantinea, the city for which the "A Treatife of the Plague" to emperors contend in "A Marthe Lord, xvII, 3. garite of America," XIII, 6. Maze, IV, 106. See Hare through

the mase.

Mantuan, The, 1, 23, Virgil.

Mazer, IV, 81, 94, 128, a large Mel, II, 87, honey. goblet.

Meade, xvi, 13, meadow.

Meane, IV, II, a middle voice part in music.

Mease, xvi, 20, measure.

things, 11, 16, having regard only to present satisfaction.

Mecockes, II, 22, men enfeebled by excessive fensual indulgence.

Medecines for divers infirmityes, XVIII, 79.

Mediocritie, vi, 11, moderation. Medley coulour, IV, 126, variegated.

Medly, 1x, 54, vb., pr.t., mingle. Medor, III, II; Medoro, a character in Ariosto's Orlando Furiofo.

Medufas turne may well fupplie, Whose touch, 11, 74. Perhaps, the touch of others in comparison with them being as that of stone. The fight of Medusa's head turned persons Mesure, 1, 28, a dance. to stone.

Méedes, xvi, 18. Probably measure, extent.

Méerlie, XII, 24, fimply.

Megollo Lercato of Genoua, Michaoe, VII, 70, Micah the A wonderous reuenge executed by, viii, 52.

blues, megrims.

Memento, IV, 23, 70, reverie.

Memorable deeds of Valasca, a Lady of Bohemia, vIII, 54.

Menalcus, Eglogue to happie, XI, 20.

Meat in the mouth, Finding all Men, Of many famous, who leauing the gouernement of the Commonweale, gaue themfelues over to a priuate life, VIII, 76.

> Men, of many learned, ancient and moderne, who violently and infortunatelie ended their daies, vIII, 63.

Merchants, Rapacity of, 11, 13; Diogenes on the duty of, v1, 30. Merrie go downe, vi, 21, draught of strong ale.

Meseraickes, xvIII, 76, the mesentery.

Mesphos, The woodes of, XIII, 23. Mestfull, v, 61, woeful, griefstricken.

Mesulmahes, v, 58; Musulmahs, 78, Musfulmans.

Messe, IV, II3. See Make vp a messe.

Metamorphofis, Scillaes, 111, 4. Methridates, 1x, 7, an antidote. prophet.

Millaine, VI, 29, Milan.

Megrim, xv, 87, low spirits, the Millanors, A, xvII, 35, a native of Milan.

Millia the pirate and Dionisius the Tyrant, VIII, 40. Miniō, 11, 19, minion, minx. Miriade, vII, 98, a large sum of money, ten thousand pounds. Miscarriage. Medecines against Abortion, XVIII, 79. Miscellaneous pieces by Thomas Lodge, xix, 3, etc. Mischeeuaunce, v, 53, mischance. Misconster, XII, 6, misconstrue. Misconsture, xv, 65, misconstrue. Misdeemes, 11, 90, sb., abuses. Misne saile, vi, 26, mizzen sail. Mixtton, xvIII, 9, mixture. Moale, IV, 74, ironmould. Mockado, xv, 20; xvi, 20, a woollen imitation of velvet. Moly, 111, 12; 1x, 68, an herb with a black root and white bloffom, faid to have been given by Hermes to Ulysses to counteract the fpells of Circe. Momerie, xv, 21, mummery, a

Momerie, xv, 21, mummery, a performance by mummers.

Momus, A Fig for, xI, title.

Monaldo Guecca the pirate, VIII, 42.

Moneth, xIII, 6; xv, 46, etc., month.

Montanus apparailed all in tawney, to fignifie that he was forfaken, IV, 128.

Montgibel, XIII, 64, Mount Etna. Moone, An aspect of the, confidered ominous in fpring, xv, 50.

Moors, Conquest of Spain by the, VIII, 65.

Moore, Death of Thomas, i.e., Sir Thomas More, VIII, 64. Morningsberie, xv, 41, dawn.

Mortifie, xv, 82, fecure with mortar.

Mosse his mare, vi, 13. Mosse is proverbially said to have caught his mare napping, having sailed to catch her awake.

Mot, v, 53, motto.

Mother, xvIII, 10, 35, the womb.

Motion, II, 26, read mention.

Motion, 11, 57, means.

Moulewarpe, xv, 37, a Mole. Mount Gibel, 1x, 75, Mount Etna.

Mountaines of Italy, Those lustie, XII, 14.

Mowing, This is no meate for your, XIII, 28; I am not for your mowing, XV, 44. "Mowing" means carnal acquaintance, and the phrases mean to convey that there is no equality between the speakers.

between the speakers. Moyle, v, 21, 44, Mule.

Muca, viii, 64, Musa.

Mulit, King of Arabia, vIII, 65. Mumpfimus, xv, 43. This word, ufed here as an epithet because of its absurd found,

perfisted in in spite of correction.

Apparently, purified refin.

Mundifie, xvII, 69; xvIII, 14, to Nay, III, 12, fb., refusal. cleanse.

Mundifier, XVII, 70, cleanfing Neb, III, 36; Nebbe, VI, 28, bill medicine.

Murre, xi, 45, catarrh.

Muscouian, Your, straungers, your Scithian monsters, wonderful by one Eurus brought vpon one stage in ships made of Sheepeskins, I, 20. An interesting passage with reference to the properties and striving after stage effect in Elizabethan times. Cf. the Muscovites in Love's Labour Loft, v., 2.

Muscus, I, 19, Museus. Music, Defence of, 1, 24. Musition, 1, 26, musician. My thinks, 1, 2, read methinks. Myfing, XI, 45, miferly.

NAME THEM FLIE, VII, 16, bid them flee.

Names of the feuen capitall angels and feuen deuils, xv, 8.

Nameurs, The Dukedome of, IV, 139, Nemours.

Nana the Italian bawd, XIII, 20, 21. See Artificiall Villanies. Naples, The ficknes of, vi, 56, venereal disease.

means literally a blunder | Nash, Th., true English Aretine, xv, 63.

Nauar, VIII, 42, Navarre.

Mundification of rozen, xvII, 69. Naxus, I, 8, Naxos. See Shepe of Enboia.

Neate, x1, 58, cattle.

(of a bird).

Neckeverse, xv, 92, neck verse, the beginning of the 51st pfalm, read by criminals claiming benefit of clergy.

Necternall, xvi, 18, nocturnal. Neere, XI, 44, near, parsimonious.

Netheard, 11, 70, neatherd, cowkeeper.

Nettle for Nice Noses, A, vi, title.

Neuius, 1, 39, Novius.

Newfanglenesse, viii, 49, inconstancy.

Nicanor and Philip of Macedon,

Nicolaits, The, xv, 17, the Nicolaitaines, alluded to in Rev., ii., 6; a sect which admitted various licentious practices as lawful.

Niggardise, v1, 62, parsimony.

Nill, III, 12, will not; nill regard, 10, difregard.

No smal birde, 1, 16, no bad authority.

Nobles, 11, 37, 43, gold coins

eightpence.

reverse of innocent.

Nolanum, Panlinus tho the Nymphes, XVI, 17. byshop of, 1, 13. Nolanum, called also Nola, was in Campania, and Paulinus was bishop in the 5th century.

Noli me tangere, xvIII, 13, itch, ringworm, or fyphilis.

Northren Waineman, VII, 32, a name for the constellation "The **fometimes** called Plough."

Norfolk, the birthplace of Robert Greene, vii, 6.

Norman, A champion wreftler described as a, IV, 19.

fecond Duke of, v, 5.

Nose, Remedies for affections of the, xvIII, 21.

Nose of Waxe, XIII, 40. Iustice is made a nose of wax. Nottingham, Earl of, XIX, 21. See Howard of Effingham.

Nouells from a farre, it, 86, foreign novelties.

Nowlay, How William with the long beard handled the cause of Peter, viii, 9.

Noy, 11, 75, fb., annoy, annoyance. See Richard III., v., 3. Nullifidian, xv, 91, an unbeliever. Nununtia, VIII, 68, Numantia.

worth about fix shillings and Nussell, 11, 21, vb., to nurse, to cocker up.

Nocent, XIII, 60, noxious, the Nyeth neere, IX, 27, nigheth near, is close at hand.

OBIECT, VI, 46, vb., p.p., exposed.

Occasion, To conclude without, 11, 7, to assume without proof. To ferue, 1x, 70, to await one's opportunity, to bide one's time.

Occasions fawned vpon him, How fauourably all, 11, 65. What favourable circumstances prefented themselves.

Ode to Maudelin, William Longbeard, his, VIII, 22.

Normandie, Life of Robert, Oditius, xIV, 51, read Odilus, St. Odilon?

Offspring, 11, 6, parentage.

Ofspring, III, 29, for offspring, parent or author.

Oftscome, I, I, 16., scum. A word compounded from outcome and fcum.

Oftspring, 1, 14, the source.

Oile (good to quench lightning), xv, 86. The superstition about oil may have arisen from some idea of its not conducting electricity.

Old beaten dogge, This harlot is an, 11, 17. No novice in the craft.

Old crowd, An, Iv. 135, a great Othouiel, XIV, 112, Othniel. crowd.

One, 111, 21, line 12, read on. Onyx, It is faid of the (a stone gathered in India and Arabia) that it tieth spirits, presenteth dolefull visions, multiplieth strife, and causeth brawles, xv, 82. Nicols, in his Arcula Gemmea, speaks of this stone as supposed to "excite passions, move melancholy, and stir up strifes if worn on the neck as an amulet, and as hindering fits of epilepfy."

Open Secrefie, VII, 10. See Vermine in theyr toongues.

Openeth, 11, 34, discloseth.

Opiate, xvIII, 67, an anodyne, not necessarily a narcotic.

Opiate called Tripheramagna, XVIII, 51.

Oppilations, XV, 109, XVII, 25, 38, xvIII, 50, obstruction in the lower intestines.

Orace, XVII, 30, Orris.

Orator, Your Honors most bounden, xII, 6, One bound to pray for your Honour's welfare.

Orators, objected to by the Scicionians, VIII, 70.

Originall, Begin to take the, 11, 60, commence.

Oseas, xvi, 7, Hosea.

Ostry, xvi, 39, inn.

Ouerlirant shewes, Like the Rose ouerwashed with, v, 61. There was an old word "lire" used of the face, countenance, furface. The reference will thus be to the Rose washed over its furface. "Shewes" is probably a misprint for "shewres" or ' showers," showers.

Our Ladies baine, Set the faid oyle in, xvII, 65. "Baine" might denote "bath," but here perhaps we may understand "Our Lady's bane," the word refembling "henbane," and denoting fome herb connected with the name of the Virgin.

Outrance, XIII, 51, misprinted entrance, proof, accomplishment. Outrodes, v, 59, military foraging expeditions.

Ouercladdeth, v, 31, overcloudeth, overcovereth.

Ouerloke, 1, 6, vb., ouerlooke, 11, 28, examine.

Ouid, The promptnes of, in versification, 1, 11; translation from, XV, 115.

Ouerstipt, vi, 27, read ouerslipt, passed over.

Ouerwéening, 11, 81, s., prefumption.

Oyster, Gosson compared to an. because "she in her swimming receiueth no ayre," 1, 7.

PACE, My working thought deluding of my, 111, 31, being too much occupied with my thoughts to take heed of my

Pad hidden in the strawe, The, Pascale, Verses in imitation of IV, 19, the concealed wrong. Pagination reversed, 1, 14, 15, 12, 13, 10, 11, read, 10, 11, 12, 13, 14, 15.

Pales, x, 52, stripes. In heraldry a pale is a vertical stripe down the middle of the escut- Pater noster, viii, 49. cheon.

Palie, II, 74; III, 10, pallid. Pallas flowre, Whilst pale like, III, 12, whilst pale like the flower of the Olive.

Palliard, VI, 48, an impostor; VIII, 45, a rascal.

Palliardize, VI, 46; palliardise, 56, etc., fornication.

Palmer, Dedication of Josephus' Wars of the Jews, to Anthony, XIX, 27.

Palígraue, xv, 84, a count palatine, the superintendent of a Pedantry of Elizabethan criticism, royal palace.

Panatels, Almond milke and, xvII, 55. "Panatels," apparently, fome light preparation of bread. A "panado" was a bread caudle.

Pangetiue, XVIII, 60, producing shooting pains.

Panlinus, 1, 13, read Paulinus,

Saint Paulinus, Bishop of Nola. See Nolanum.

Parcell, 11, 27, portion.

Partaked my passions with the print, 111, 3, published a poem.

Lodouico, XIII, 78.

Pasan, vii, 9; Passan, 69, the city of Passau.

Pastance, v, 6, pastime.

Patch, vi, 6, a child's clout, a token of folly.

See Pennie no Pater noster, No.

Pauions, 1, 28, pavans. The pavan is an old form of dance music.

Paulme, IV, 69. See Shifte carries no paulme.

Peace and war, 1, 45.

Peakes, vi, 57, lace ruffs.

Pearkt, IV, 134, perked, decked out

Peasants holiday dress, v11, 73. Peate, pretie, IV, 137; XVI, 19, pretty pet, pretty girl.

Examples of, 1, 12, 13; and elsewhere throughout the tract on Goffon's "Schoole of Abufe." Peele, Now iustly am I counted a, being fed no waies better than by the deaw of teares, xIV, 61. "Peele" is probably a misprint for pelle, a receptacle for water. It might denote

either an earthen vessel, or a pool beneath a waterfall.

Peindes, Sugar, xvIII, 26; fugar penedes, 28, pounded fugar. Pencile man, The, III, 33, the

Penury, vII, 68, pain.

artift.

Pennie-knaues, III, 28, mean Philamis and his Athanatos, perfons.

she say that she is fairest. I thinke my, xvi, 17. Though fhe may claim pre-eminence for beauty, yet I have fomething to fay for myself in that refpect, "my penny is filver," by her leave.

Penny father, VIII, 15, capitalist. Pennie no Pater noster, No, viii, 49. Priestly intercession must be paid for. Generally, no work no pay.

Perseus, 1, 14, Persius the poet. Pessimism, Expressions of, 11, 13, VII, 52, 53.

offence.

Peter Leo of Spoletum, Death of, viii, 64.

Petarch, II, 7, read Petrarch.

Petrarch, Story from, 11, 7; Death of, viii, 63.

Petrot draweth fire, fo the lookes XIII, 52. "Petrot" is probably a misprint for petrol or Picture of war, XII, 39, read

petroll, faid to have denoted " a chalky clay."

Peysant, 11, 41, heavy.

Pharos, xix, 13, beacon lighthouse.

Pheare, IV, 100; Pheere, VII, 56, wife, mate.

vii, 86.

Pennie filuer bo her leaue, Tho Philautus, to his Sonnes liuing at the Courte, vii, 8.

> Phillip of Macedon with Nicanor, 11, 8.

Phillis, Sonnets to, 1x, 7.

Phisions, 1, 5, 16., physicians.

Phisnomy, IV, 133, physiognomy, face.

Phœbus birds doe glide, As in Cayster, III, 25, as Swans glide on the River Cayster.

"Phœnix Nest," Lines from the, xix, 6.

Phreneticall, vi, 48, mad.

Phrensie, xix, 27, adj., frantic, mad.

Pet, Taken the, IV, 90, taken Physitians, objected to by the Sicyonians, VIII, 69; spoken of as profittuting their profession by practifing for money, xvii, 6.

> Pibbles, III, 14; VII, 36, pebbles. Picenio, stated to be the ancient name of Pozzuolo, viii, 66.

do gatheraffection, As the clay, Pico, Death of Lord Francis, VIII, 64.

picture of wax. Sorcerers were fupposed to make and stab with a needle images in wax of those whom they wished to make away with.

Pie, xvIII, 16, Magpie.

Pie of his winning, So that he may crie wo the, xv, 45. The expression is probably derived from some game or lottery in which the prize was a pie which proved worthless or injurious.

Pietati, XIII, 13, 14. "Pietati" evidently means here "complaints," "fupplications for pity."

Piginey, VII, 53, pet, pretty one. Pike, Our anchors on the, xvI, 31, our anchor's apeak.

Pile, II, 72, column, Corinna's neck; III, 41, pillar.

Pilled, viii, 8, pillaged.

Pinkie nine, x, 54, an old game at cards.

Pipers, 1, 31, strolling musicians. Pifarra, Death of the Marquess of, v, 60.

Pirats, Of manie famous, who in times past were Lordes of the Sea, VIII, 38.

Plague. The Causes, xvII, 14; the fort of weather which commonly preceded an outbreak, 20; symptoms, 21; preventive measures, 22, 38; disinfectants, 23; purges, 26, 50, etc.; pre-

ventive medicines, 27, etc.; remedies, 31, 60, etc.; fumigation, 34; diet, 38, etc.; public measures, 41; isolation of the fick, 44; destruction of infected clothing, 45; fituation, aspect, and construction of hospitals for the plaguestricken. 40: treatment, 52. etc.; blood-letting generally fatal, 58; Unicorn's horn useless, 61; treatment of the fores, 66; rules to be obferved by physicians and nurses, 80, etc.; disinfection of fick rooms, clothing, etc., 83; general rules, 85.

Plaid bo péep thus long, Had not, 11, 6, Had not so long acted evasively.

Plaise-mouth'd, x1, 9, primmouthed.

Plast alow, 11, 72, read past allowance, forbidden.

Play the musitian right, 1, 28, do the musician justice.

Platforme, An exquisite, 11, 46, An excellently arranged state of things.

Players, contemptuously described as "cater cosens of pypers,"

1, 33.

Pleit their garlands fresh, 111, 38. Pleurisie, Symptoms and remedies of, XVIII, 29.

23; purges, 26, 59, etc.; pre-Plinius, 1, 39, Pliny the Younger.

Pliny, Death of, viii, 63. fupporting timbers, and fo Plunges, xvi, 34, fb., vicissitudes. nearly equivalent to "bearers." Poems. In commendation of a Portuall pores, xvII, 16, open Solitarie Life, 111, 37; from "The pores. Phœnix Nest," xix, 6; from Poules, III, 3. See Powles. "Englands Helicon," xIX, 17. Powles, 11, 15, St. Paul's Cathe-Poetic infpiration, Spontaneity dral. of, I, 14. Portasse, vi, 29, book of prayers, Poetry, Musick, and Stage Plays, or breviary. Defence of, in "A Reply to Posie, XIII, 46, motto. Stephen Goffon's School of Poysonable, vi, 8, poisonous. Abuse," 1, title. Pozzuolo, vIII, 66, 68. Practicke in prospective, 11, 62, Points, xv, 33, tagged laces, used for the same purpose as modern an optical instrument. braces. Practifer, 1, 16; practizers, xvII, Pole footed, 1v, 64, club footed. 26, medical practitioner, phy-Policie, VIII, 6, craftiness. fician. Polipe, IV, 12; polype, IV, 108. Praie, II, 33, 16., prey, victim. Cotgrave has "Polypus, The Prease, vi, 6, vb., press. fish Pourcontrell, called alfo, Precipitatio, the second daughter of Luxury, vi, 45. Many-feet." Politianus, Death of Angelus, Precise, VII, 15, 75, captious, vIII, 63. fastidious. Pollax, IV, 8, pole-axe. Pregnant, v, 12, inventive, Pomander, xvII, 23, pastel or imaginative. packet of perfumes, aromatic herbs, etc., to be carried as a difinfectant.

Poore Mans Talentt, The, xvIII,

Poralels, xvi, 3, the hemispheres.

Porters and Bearers, Would

ouerthrowe the, vI, 19. "Por-

Presidents, 11, 40, precedents; 11, 57, prefixe no prefidents, prescribe no remedies. Pontus, Death of the King of, Pretence, Your full, x, 26, a full account of your intentions. Pretend, vi, 55, anticipate. Pretended his course, XIII, 84, intended to take his way. Pretending, v, 66, prefiguring, foretelling; VI, 13, intending. ters" is used apparently of Pretermit, 11, 6, omit.

Preuent occasions, vii, 13; preuent the time, VIII, 35, anticipate an emergency, take Time by the forelock. Preuented, xIV, 12, forewarned. Preuetions, 11, 44, preventions, precautions. Prima vista, xv, 47, a card game. Prime, The pompe of, III, 26, the beauty of Spring. Primero, xv, 47, a card game. Prime-tide, 1x, 30, spring-tide. Princes, 1, 48, princess, i.e., Queen Elizabeth. Princocks, xv, 26, a pert youth. Print, Apparayle you in, 11, 32, provide you with new clothes. Prisceria, The delectable Historie of Forbonius and, 11, 53. Private life preferred to statesmanship by many famous men, vIII, 66. Procliue, x1, 34, addicted. Prodigall proude fool, A, 11, 21. Prodigies attending the birth of Robert the Devil, v, 11. See III. Henry VI., v., 6. Progresse, A Royal, viii, 7. Proine, XIII, 48; proineth, XIII, 22, to preen, to fmooth, as a Public virtues claimed for their

bird arranges its feathers.

Promotheus, 11, 53, Prometheus.

Proof of Woman's Inconstancy.

they be forst to proue that

and haue no hold in loue, III, 42. Desiring that all men should learn by his example, and not be forced to prove for themselves that women are destitute of constancy.

Prophaue, I, 41, read profane, immoral.

Profopopeia," xiv, title. This title is apparently given to the book as though it contained a personification of the Tears of the Virgin introduced speaking.

Protection of wards of the Crown against Usurers, Measure suggested for the, 11, 46.

Proue you, xvi, 47, take you at your word.

Proyne, xvII, 39, fb., the Prune, i.e., the Plum.

Psiches, 11, 72, Psyche.

Ptifick, xvIII, 27, phthifis, confumption.

Ptolomey and Cleonides the pirate, viii, 39. A most subtle dispute made in Antioch in the presence of Ptolomey, vIII, 68.

States by feven Ambassadors, viii, 69.

Pulling, VI, 27, plucking.

Willing all men to learne least | Pulmonary affections, Remedies for, XVIII, 23.

women alter with the wind, Pultefies, xv, 111, poultices.

Punchion of steele, XIII, 43, a Quite, x, 40; quit, XVI, 9, regraving tool.

Punck, xv, 69, a harlot.

Punto r'enuerso, His rapier, xv, 23, his fword ready for uſe.

Pure, xix, 7, etc., fb., purity; xviii, 12, adj. (of wine), neat, without water.

Purphure, III, 41, porphyry. Purposes imagined, 11, 45, knavish Race-fort, xv, 76, demolisher of fchemes fuggested.

Put out mine eyes cleane with fortie pound, xvi, 50. Apparently, the acceptance of a bribe to fee nothing.

Pyles, 11, 73, pillars, here meaning Corinna's legs.

Pythagoras, Death of, viii, 63.

**OUACK** remedies and superstitions, XIII, 53, 54. Quailde, vII, 16, quelled. Qualited, vi, 25, qualified. Quandarie, IV, 72, quandary. Quark-saluers, x1, 67, quack salvers, quacks.

Quarteron and a haulf of fugar, xvIII, 63, a quartern and a half of fugar.

Queene, XIV, 24, read choir. Quesie, 1, 5, queasy, qualmish. Quidities, VII, 90, casuistries. Quillit, XVIII, 34, quilt, a pad to place over the liver, heart, or any affected organ.

quite, revenge.

RABELAIS described as an arrant atheist, xv, 72.

Rabine, xv, 94; Rabins, 24, Rabbi.

Race, IV, 32; VIII, 14, vb., pr.t., erafe.

Raced, xv, 115, razed, demolished. fortreffes.

Racing, v, 58, razing, demolishing.

Rackt rents, II, 90; xv, 73, rack-rents.

Rakehels, v, 28, rake-hells, ruffians.

Ramage kytes, IV, 72, untrained hawks.

Rammish, v1, 27, ill flavoured. Rampayres, 1x, 70, ramparts, fortifications.

Rampeir, 111, 29, rampart.

Rampes, The foe shall pierce the gates with iron, xvi, 59, the enemy shall break in with crowbars.

Rampierd vp, IV, 52, fortified, barricaded.

Rafes of ginger, xvi, 26, roots of ginger, whole ginger.

Ratcliffe, Robert, Viscount Fitzwaters, Dedication of "Euphues Shadow" to, by Rob. Greene, VII, 5.

Rauennoes, VII, 10, natives of Recurelesse, v, 66, x, 30; re-Ravenna.

Rauenors, VI, 24, predatory Reduce thée, II, 20, convince creatures.

Reacher, Though I haue not a long, I have a short hitter, xvi, 9, though I have not a fword, I have a hammer.

Read-herings cob. Like the Regitive vertue, XVII, 21, recupepicture of lent painted vpon a, xvi, 66. A "read-herings cob" would appear to mean a Relaps, To trust fo much to a, young or fmall red herring. "Painted upon" is perhaps to be understood as meaning Relied, v, 60, rallied. "expressed by."

Readst thou sue, Ne, 11, 76, read nor needst thou sue.

Reare, xvII, 39, underdone. Reasons of the sunn, xvIII, 8, fun-dried raisins.

Rebatoes, xv, 20, broad turndown collars or ruffs.

Rebuke of King Artofogon to Prince Arfadachus, XIII, 71. Compare II. Henry IV., iv., 4. Rechles, v, 78. See Retchleffe.

Reconcilement, VII, 14. See Cap pleadeth not reconcilement.

Recorde, I, 26, vb., pr.t., play upon a musical instrument, 1b., a strain of music.

Recorded, 11, 55, fung; IV, 61, piped.

Recure, III, 47, remedy.

cureles, v, 78, irremediable.

thee of thine error.

Refell, IV, 120, refute.

Regimēts, v, 49; regiment, xvII, 38, regimens, laws of diet.

rative power, vital force.

Regresse, IV, 119, retrogression.

xII, 36, to run such a risk of failure.

Remembrance, VII, 30. See Slaves to put me in Remembrance.

Rents his roabs, 111, 18, tears his garments.

Repaire, 111, 18, fb., dwelling place, refort.

Repent, This fond, III, 7, this fentimental dejection.

Repined, xv, 81, relinquished, discontinued.

Repines me, IX, 25, refuses me, grudges me.

Repineth, vII, 84, relifts.

Report, III, 16, etc., vo., to fing, celebrate in verse.

Rescous, v, 82; rescouse, XIII, 30, rescue.

Resembled, xIII, 26, assembled. Resiant, v, 63; xIII, 45, resident. Resist, 11, 62, st., resistance.

Refolution, xVIII, 74, diffolution, decay.

Refoluing, IV, 49, affuring. Reft, XIV, 23, read reft.

Restoritie, x, 73, a doggrel rhyme to Doritie, meaning that she was a maid of refreshing beauty.

Retchlenesse, vii, 14, recklessness. Retchlesse, vii, 16, reckless.

Retire myself, I must a litle, xvII, 7, I must digress for a moment.

Reuenge executed by Megollo Lercato, A wonderous, VIII, 52. Rhe, XVI, 41, read the.

Rhodians, Customs claimed by the, as public virtues, VIII, 69. Rich, Barnabe, Verses in praise of the author, by, II, 9. See *Riche*.

Riche, Lines by Lodge in praife of Don Simonides, by Barnaby, XIX, 3.

Ridding, xv, 70, confuming.

Rie, All this, 11, 35, all these funny tricks.

Riflest, 1v, 17, rufflest, livest showily.

Right, To yéelde her, III, 20, to fulfil his duty to her.

Rine, xvII, 24, rind.

Ring and a basket, She is the excellent of her age at a, xv, 44. Meaning a procures. The ring may have been employed

as a present, and the basket to give an appearance of lawful business.

Ring bone, xvi, 10. See Fashion. Ring in his mouth, xv, 69. See Come off with an Angell.

Ringde, xi, 16, anagrammatic name of a poet mentioned in "A Fig for Momus," probably Dering.

Ripe conceipt, Of a, 1v, 85, quick-witted.

Ripheus, vII, 54, mountains of Siberia.

Rise vp, IV, 55, 96, read rose up. Roan, v, 6; Roane, v, 84, Rouen.

Robert of Normandie, Life of, v, 5; born with teeth, 11; defeated by the Duke of Constance, 29; his remorfe, 29, 30; confoled by a Hermit, 32; pilgrimage to Rome, 38; his meditation, 39; flays a lyon, 41; is tempted by a faire delicious Damosell, 41; crosses the Alps, 44; enters Rome, 45; penance appointed him by a recluse, 46; enters the Emperor's court, 47; assaults the Babylonian envoy, 57; defeats the Souldan, 66; marries Emine, the Emperor's daughter, 79; returns to Normandie, 83; appears as his mother's champion at a tournament, 86.

Robin the Diuell, v. 4. Robert of Normandie.

Roderigo, King of the Goths, How he loft his kingdom and life through his incontinence, VIII, 64.

Romans, Customs claimed by Runnagates, IV, 138, renegades, the, as public virtues, VIII, 69.

Rosader, third fon of Sir Iohn Running heads, 11, 27; running of Bourdeaux in "Rofalynde," IV, II; wreftles with a Norof Arden with Adam Spencer, 53; finds the banished King Gerismond seasting in the forest, 56; rescues his brother Saladyne from a lion, 85; marries Rosalynde, 135.

Rofalynd, daughter of Gerismond, the banished King of France, IV, 21; her passion, 27; her madrigal, 29; banished from court, 31; description of, in Ryuale, xvi, 57, a harbour. verse, 64; passionate alone, herself in order that Rosader may make love to her, 77; S. Owens in Roan, v, 17, St. married to Rosader, 135.

"Rosalynde, Euphues golden Sabins, Indestious, XII, 14, inlegacie," rv. title.

Roses, Oyle of, XVIII, 43; hony Saccage, XV, 76, sack of a conof, 43; trochiques of, 63. See Trochiques.

Rout, Pallas, III, 33, the followers Sacks, An English man late come of Pallas, the scholars.

See Rowland, Eclogue to, x1, 23. Rowts of guards, XIII, 71. "Rowts" means "companies." Royat, vi. 6, 16., riotous living: 20, vb., pr.s., to riot, to live prodigally.

rascals.

head, vii, 9, scatter brains, vagabond dispositions.

man, 24; escapes to the forest Runues, 1, 16, 16., pr.t., read runnes, runs.

> Ruptory, xvII, 68, a poultice to fuppurate and break a boil.

> Ruffell, Dedication of "A Margarite of America" to Lady, XIII, 3.

Ruthfull, x, 83, pitiable.

Rutters, xv, 33. A "rutter" was a gallant who affected cosmopolitanism.

67; disguised as Ganymede, S. Dauis and London, Betwixt, Rosalynd offers to impersonate xv, 16. "S. Dauis" is pretty evidently St. David's.

Ouen in Rouen.

dustrious Sabines.

quered city.

Sacietie, XII, 71, satiety.

out of Germany \* \* to make

a dearth of, in England, xv, Sanctum, The librarie of the 85. "Sacks" is evidently a misprint for "facke," and denotes the liquor well known by name to readers of Shakefpere.

Saddest fister of the sacred nine, Thou, III, 37, Melpomene. Sāders, xvII, 64. See Sanders. Saffron floures procure fleepe; the Amethist staieth drunkennesse, xiii, 54. The property of Saffron, as stated here, is contrary to the account of Gerard in his Herball: "The moderate use of it is good for the head, and maketh the fences more quicke and brisk, shaketh off heavie and drowfie fleepe, and maketh a man merrie." The virtue attributed to the Amethyst is in accordance with an old notion, based on etymological confiderations, posfibly false.

Saladyne, eldest fon of Sir Iohn of Bourdeaux, 1v, 10; imprifoned by the usurper, 59; his Sathan, 11, 17. See Limme of complaint, 59; rescued from a lion by Rosader, 85; his fonnet, 100; married to Aliena. 135.

Salamis.

Sallowe, v, 12, Willow. Salomon, 1, 13; VI, 49, Solomon.

Iesuits in, XIII, 4.

Sanders, xvII, 23, Sandal wood, used for fumigating, and as an astringent medicine.

Sant, xv, 47, a card game.

Saphier vaine, A, 1, 12, a sapphic vein, or fapphic verse.

Saples, 111, 15, faplings, young

Saracca, II, 79.

Saracon, The woods of, vii, 76. Sardius, The stone, hindreth the properties thereof (i.e. of wrath), xv, 82. In the work ascribed to Evax, King of Arabia, it is faid of the Sardius, "Onix nequit hoc praesente nocere." According to Nicols, Arcula Gemmea, the Sardius is a safeguard against witchcrast, and causes the wearer to be cheerful, etc.

Sargeant's office, xv, 32, the office of an official whose duty it was to arrest offenders, a sheriff's officer.

Sathan.

Satyers, Origin of, 1, 36.

Satyre on Couetousnesse, xi, 44. Satyre to F. M., XI, 34.

Salaminians, I, II, the people of Satyre, The Discontented, III, 31.

Sauour not, 11, 49, vb., pr.t., do not approve of.

Eele, and perfourmest a, 1v, 54, thou makest a promise of some-

thing advantageous, but givest,

instead of this, what is injuri-

ous. Cf. Luke, xi., 11, 12.

Scotus, Death of Iohannes,

Scrape-penie ye vsurer, 11, 18,

a "money-grubbing" ufurer.

Scripture, All poetry proceeds

Scrofula, Treatment of, xvIII, 13.

Sea, "Rosalynde" written at,

Seales, VIII, 12, symptoms, ear-

Seasure, v, 42; vII, 16, seizure,

Secure regard, 11, 88, prefump-

Securitie, XII, 16, prefumption.

Seedges, XVIII, 74, fieges, ftools,

Self Love, Philautia, the fifth

daughter of Luxury, VI, 49.

Secretarie, IV, 114, confidant.

tuous confidence.

Sedatives, XVIII, 82.

Seld, x1, 37, feldom.

excrements.

ficient in.

Seaioynd, 11, 55, separated.

Scrippes, IV, 76, pouches.

vIII, 63.

from, I, 13.

Owl.

IV, 4.

nests.

12, fifted.

possession.

Saving, A leffon on, x1, 58. Say, vi, 12, ferge. Scald, vi, 20, fore, inflamed. Scaldinge, Remedie against burninge and, xvIII, 80. Scandale and Detraction, xv, 23. Scantled, xvi, 42, reefed. Scamandar, 1, 15, the river Scamander. Scaurus, 1, 21, Mamercus Scaurus. Scedule annexed to Euphues Testament, xix, 5. Schene of treasons play, In that | Scritchowle, v, 41, Screech shamefull, x1, 50, in that shameful show, or exhibition of treason. Scicilians, VIII, 68, read Sicyonians. Scicionians, VIII, 69, Sicyonians. Scilla, III, I, Scylla. Scilla and Marius, VIII, 41, 66; Searfed, XVII, 30; ferced, XVIII, Marius and Scilla, x, 3. "Scillaes Metamorphofis," 111, title. Scicilie, Customs claimed by they of, as public virtues, VIII, 69. Scincker, xvi, 56, tapster. Scipii Africani, Historical confusion of the two, viii, 67, 68. Scite of stars, A certaine, XII, 27, a fixed fite or position of stars; Séeke of, Not to, 11, 78, not deconjunction of planets. Sconse, xv, 33, a fort loopholed for cannon. Scorpion, Thou profferest an

evidence of the fenses apart from reason.

Sendall, and in coftly Suffapine, In, xvi, 29. "A great company of men apareled in filke fendall embrodered with filver," has been quoted from Hall's Union, 1548. "Suffapine" may have been a kind of more costly farfnet.

Seneca, Death of, viii, 63. Serced, xvII, 75. See Searfed. Sergeant, xv, 21, a sheriff's officer. See Sargeant.

Set vp her rest, IV, 50, make her abode. See Romeo and Juliet, v., 3, "Oh here will I fet up mine everlasting rest."

Sethin leafe, IV, 13. Probably the leaf of the Satin-flower plant, described in Gerard's Herbal, pp. 377, 378.

Setter, xv, 69, a decoy, a confederate of sharpers.

Seven good angels, Names of the, xv, 8.

Seven deuils, Names of the, xv. 8.

Seuerall place, v, 48, feparate or fecluded place.

Sforza, an excellent example of continence in Frauncis, viii, 61. Shaddow, IV, 81. See Shape

himselfe to his shaddow.

Shaddowed, 111, 33, portrayed.

Sence, 11, 89, fense. The mere | Shake their taile, Learn to, x1, 68. See Hempen Windowes.

> Shamefast, 11, 20; VIII, 69, shamefaced, modest.

> Shape, 11, 31, vb., bring about, contrive.

> Shape himselfe to his shaddow, Let the Forrester a while, IV. 81, content himself with the mere femblance instead of the fubstance for a time.

Sharings, xvII, 33, shavings.

She handfull, A filbert is better than a faggot, except it be an Athenian, vi, 12. "Handfull" appears to be used here somewhat as we use "baggage" of a bad or unchaste woman. "Handfull" was used also of that which gave much trouble. A woman of the kind just mentioned might thus be spoken of as a "fhe handfull."

Sheepeskins, Ships made of, brought vpon one stage, I, 20. Shepe of Enboia want their gale, and one the contrary fide that the beaftes of Naxus have distentum fel, It is reported that the, 1, 7, 8. "Gale" is a misprint for "gall," and thus it becomes evident that the allusion is to Pliny, Nat. Hist., xi., 74,--"In eodem est fel non omnibus datum animalibus. In Euboeae Chalcide nullum

pecori, in Naxo praegrande Sibilla, 1, 14, the Cumæan geminumque, ut prodigi loco utrumque advenae."

Shewes, Carefull, 11, 71, displays of grief.

Shewes, v, 61. See Ouerlirant. Shifte carries no paulme, This, no honour nor reward.

See Muscouian straungers.

Shirt, My, is neare me my Lord, Siluius Italicus, 1, 47. in proportion as it affects a man more nearly.

Shooe wringeth them, We shall finde whereas their, 11, 42, Sincope or foundinge, Remedie we shall find the place in which [whereat] the shoe Sinne, vII, 63. See Foormes of pinches.

Shop, xvi, 66, read flop, which Singularitie, vi, 50, singlemindedfee.

Showde, 11, 72, line 15, read shoard (fee II, II), showered?

Shrewesbury, Dedication "Phillis" to the Countesse of, IX, 3.

Shroe, IX, 75, shrew.

Shroud wound, xv, 92, shrewd Sinowes, v11, 89, sinews. wound, fevere wound.

Shrowd, xv, 109, shrewd, dangerous.

Shrowes, VII, 44, fhrews. Shuted, xIV, 39, fuited, fitted with garments.

Sybil.

Sidne [Sidney], Sir Philip, Dedication to, 11, 3.

Siege, vi, 56, feat.

Siens, 1v, 11, 16; 1x, 28, fcions, offshoots.

IV, 69, this expedient brings Signet, VI, 26. See Translate a fee.

Ships made of sheepeskins, 1, 20. Silent and solitarie women at Rhodes, viii, 69.

but my skin is nearest, xIII, 69, Siluerlings, XVI, 32, silver coins. an evil becomes more intense Simnels, XVIII, 27, dainty cakes. Simony become common, 11, 87. Simples and their effects, Some, VII, II.

for, xvIII, 34.

finne.

ness, straightforwardness; x11, 37, prerogative; xv, 27, egotism.

of Sinon, VIII, 7, Sinan, a celebrated Italian renegade who became a Turkish general and Grand Vizier.

Sisters, The, 11, 79, the Fates. Sisters wife, xv, 58, read wife's

sister. Siue and a key, xv, 18. See While Munday.

Skantle, XI, 26, to impoverish.

XVIII, II.

Skinck, xvi, 58, ferve as tapster. Skinckt, xvi, 55, vb. p.p. See Snudge, 11, 10, a paltry fellow. The Skinck.

Slaues to put me in remembrance? Alas, whether am I transported your Nobles, who had neede, doting Senecios, hotetroopeof, VII, 30. Wrongly printed: there must be a full flopafter "transported;" "hote" should probably be hadde, and "me" them. The allusion is to the Roman custom of being accompanied by a flave to tell the names of persons met. The speaker in this case needed a reminder.

Sleep, Falling on, 1v, 97, falling asleep. See Acts, xiii., 36.

Sleeuelesse arrant, 11, 79, bootless errand, false scent.

Slipper, vi, 52, adj., flippery.

Slitpen, Sir John, vi, 26, nickname for a lawyer.

Slop, IV, 126; XVI, 66, wide breeches.

Smal birde, No, 1, 16, no mean Solitarie life, Poems in commenperfon.

Smaragdus, vii, 13, the Emerald. Smaragdine stone, vi, 38, the Emerald.

Smicker boy, IV, 136, a gallant. Smirnians, I, II, inhabitants of Smyrna.

Skin difeases, Treatment of, Smith, Dedication of the history of Robert of Normandy to Thomas, v, 3.

> word was probably invented to supply a rhyme for judge.

Soaking, 11, 15, vb., pr.p., drinking, fwindling. See Solicitour. Soape, xvi, 13, fup.

Social institutions, Decay of, in 1584, 11, 86, etc.

Socialism advocated by William Long beard, viii, 9.

Socialistic view of society in Elizabeth's time, 11, 85, "Truth's complaint," etc.

Sod, xv11, 39, vb., p.p., fodden, fleeped.

Sod milke, xvi, 13, feethed milk. Soidge, xvIII, 62, fiege, ftool, excrement.

Solicitour, Some olde foaking vndermining, 11, 15. "folicitor" was formerly one who practifed in Equity Courts. For "vndermining" read undermining.

Solie, vi, 9, folely, only.

dation of a, III, 37.

Soluble, The body, xvII, 36, 39; the body unbound and foluble, xvIII, 5, the bowels open.

Somalatros, vi, 49, one who worships his own body. A word coined by Lodge.

flomak, 1, 29, there is fomething else that troubles you. Songs. Forbonius to Prifceria. 11, 70; Coridon's fong, IV, 136; fongs and hymns of William Long beard, VIII, 36, 37. Sonne, xIV, 22, read fcion. Sonne in law? How doth the father of your, vi, 12. "Your fonne in law" must be here used for, your reputed fon. Sonnets, fundry fweete, III, 34, 42; Rosader to Rosalynd, IV, 25, 71, 74, 76; Phœbe to Ganimede, IV, 117; William Longbeard to Maudelin, viii, 18, 19, 25. Sooth, VII, 18, vb., pr.t., corroborate. Sooth-fast, 1x, 64, wife, reasonable. Soothfastnesse, 1v, 78, honesty. Sope and his Labour, vii, 53. See Washeth the Affes eares. Souldan of Babylon, Melancholy and strange life of, v, 49; invades Italy, 58; befieges Rome, 59; defeated by Robert the Devil, 66; enters Rome disguised as Robert, 72; exposed, 76; returns to his own country, 79. Souldier and a scholler, Lodge describes himself as a, IV, 4. Sound, III, 25, line 3; v, 75;

VII, 72, etc., fwoon.

Somewhat els sticketh in your Sounded, xIV, 29; sownded, I26, fwooned. Southerly winds, and fuch as blow from contagious places, XVII, 40. Sownings, x1, 55; foundings, XVII, 21, fwoons, fainting fits. Sowre, 11, 74, fb., foreness; 78, a fore, a misfortune. Sowre, 11, 55, adj., fore. Sowfeth, IV, 63, plungeth. Southfaiers, some be shepheards, fome, x11, 51, fome are shepherds, fome foothfayers. Spaine, Dominion of, by the Moores, viii, 65. Spattanna, Loue growes not like the hearb, to his perfection in one night, IV, 123. Probably by the "hearb Spattanna" is meant, fome plant which grows with quickness, if not "in one night." Specifics and Charms, VII, 74, 75. Spence, x, 8, expence. Spencer, best read in ancient Poetry [i.e. Spenfer], xv, 63. Spende one candle by feeking another, They, 1, 7, they engage in pursuits which yield no profit. Spending, A leffon on, x1, 58. Spettinge of bloude, Against, **XVIII, 84.** 

Spie a true finger in the fift, For

feare a man should, vi, 26,

for fear their true character, and the upfhot of affairs, should be discerned.

Spied where the hare was by the hounds, and could fée day at a little hole, IV, 68, 69, could interpret pretty obvious indications.

Spier of Grantham Steeple, His beard is cut like the, xv, 14. Grantham spire was remarkable for its height and elegance. The beard of the exquisite gentleman referred to was long and pointed. Perhaps nothing more is intended.

Spights, xv, 55, bears malice against.

Spired, Yf it be white, equall, and, xvIII, 75. "Spired" means, probably, rifing in a fort of spiral form through the fluid.

Spittle whores, xv, 96, hospital whores, difeafed women.

Spleene, For the infirmities of the, xvIII, 53.

Splent, xvi, 10. See Fashion. Spoletum, Death of Peter Leo of, viii, 64.

XVIII, 19.

Spright, 1V, 100, spirit, soul. Spring, xix, 6, vb., pr.t., to cause to bud again, to recal to life. Spurres to a free horse, The words of Saladyne were but.

IV, 20, Saladyne's speech incited him to take a course to which he was otherwife fully inclined.

Squeasie, xv, 101, squeamish.

Squint eied kind, IV, 136, inviting leer.

Sretus, Bishop of Rome, x11, 19, read Sixtus.

Stage Plays, In defence of Poetry, Musick, and, 1, sub-title.

Stage traditions of the Romans, I, 40.

Stailesse, 11, 89; v, 53. See Stayleffe.

Stale, 11, 17, a worn out harlot, a decoy.

Stales, x, 30; xvi, 61, hackneyed decoys; 37, fcum, rafcals.

Standerds walke, Let all the, xvi, 58. "Standerds," it would feem, must be here standard bearers.

Standish, IV, 115, inkstand.

Stars, Their influence on the public health denied, xvII, 16, etc.

Stands, XIII, 75, fb., stanza. Spotes in the eies, For, Statute lace, Dawbed with, xvi, 20. Referring possibly to a fumptuary law, or, having regard to the word "dawbed," there may be an allusion to yellow lace as diftinguishing a

certain kind of women.

Staye, if that wear at a, I, 24, if that were the difficulty. rant. Stearne looke doublest, The still streame is déepest, & the, vi, 6, the "stearne," or stars, though fo far removed and Stock, vi, 10, capital. still, look more indistinct, or at hand. Steauen, Bring to effect this my defired, III, 39, to bring to pass my wished for cry. Steerem poope, 1x, 17, usurp the pilot's place, take the helm. Stelon vnlesse it encounter the Toade is of no proofe, vii, 103. Cf. As You Like It, ii., 1, "Which, like the toad, ugly and venomous, Wears yet a precious jewel in his head." This imaginary jewel was the "flelon," which, according to

Stemd, xvi, 42, stove in. Stept in yeares, xv, 112, advanced in years.

body of the toad.

Stewes, xv, 53, brothels.

our passage, derived its virtue

from being received into the

Sticia, VII, 10, Styria. Sticklers, IV, 82, perfons who Straightnes, XVIII, 76, constricinterpose to prevent a fight being carried too far. Hence Strake with fancie, 11, 71, inspired the stars, which separate lovers

at nightfall, are called here "flicklers in Venus's court." Staylesse, IV, 44, unstable, er-Stilbo, VIII, 63, read Stilpo. Stilcon the pirate and Demetrius, VIII, 39. Stilled, v, 53. See Electrum. Stilleth, xv, 112, distilleth. Stocke, vi, 12, stocking, hose. "doubleft," than things close Stocke, xv, 69, contents of one's purse, capital. Stomach, Remedies for the fickenes of the, xvIII, 35. Stomak, 1, 29. See Somewhat els. Stopt, xv, 47, cogged, loaded. Store, IV, 16, capital, possessions. Story of the Curate of Millaine (Milan), vi, 29; of Laurus the shipman, 30; of the Merchant, the Ape, and the Bag of money, 31; of the Griphon who ruled a province, 38; of the cruel Clætia and the devoted Rabinius, VII, 29; from Petrarch, 11, 7. Stoures, XIX, 20. See Stower. Stower, 11, 71; stowre, 11, 86; III, 12; stoures, XIX, 20, emergency, accident, crisis of affairs. Stragerite, The, XI, 13; XII, 20, the Stagirite, Aristotle.

tion.

with love.

Strange laws of Tirzus the Tyrant where-through he withstood Conspiracies, VIII, 70.

Streffe his coffers, 11, 55, strain his refources (to give a portion to his daughter).

Strike while the yron was hote, Saladyne thought to, IV, IIO, Saladyne thought to make use of the opportunity while it lasted.

Stripp, xvIII, 17, stripe, blow. Stroy, 11, 89, destroy. Struchio, VII, 9, the Oftrich. Stupes, xvIII, 17, wet bandages. Subdue, The worlds, xvi, 6, the conquest of the world.

Subscribe to, xv, 74, submit to, agree to.

Such béefe such broth, such lips fuch lettice, fuch Lords fuch lay-men, vi, 11, things are adapted one to another: good broth comes from good beef, etc. See Such lips fuch lettice.

Such lips fuch lettice, Yeelding, VII, 10, accommodating onefelf to circumstances, being all things to all men.

Suffer a commoditie, yet confirme not they taking, Although they, II, 41, although they [the laws] permit commerce, they do not license dishonesty.

Suffolk, Dedication of the fecond Suppositer, xvIII, 5, suppository.

edition of "The Workes of Seneca" to the Earl of, XIX, 41.

Sugar peindes, xvIII, 26, perhaps panados, a caudle of bread with fugar.

Suicides of Themistocles, Lucretius, and Gallus, viii, 63. Suite, 1x, 48, purfuit, prey.

Summer, Will, 11, 7. Will Summers, jester to Henry viii.

Sumner, xv, 54, an apparitor, one who fummons perfons to appear in the Court of Arches.

Sundrie sweete Sonnets, III, 34, 42.

Superfluous Inuention, xv, 19. Superstition connected with the gallows, viii, 34.

Suppeditaries, xv, 29, foles of the

Supplantation, VIII, 13. Vulgar mispronunciation of fupplication.

Supponation, xvII, 22, suppuration.

Supposing, Wishing the last to perish without, vi, 4. "Suppofing" used apparently with reference to its derivation from fub and pono, to place under. "Without fuppofing" will thus be, without being supported or maintained.

#### INDEX AND GUASARY.

fortow by confidence in the result For overpasse, read ouerpaffe.

Surfling, xv, 44, embroidering, trimming.

Surth, I will bethinke me on, Tall a o c Clearke, A, VI, 29. xvi, 17. "Surth" may be a crast. See Forthall.

Sulpect, IV, 76, suspicion.

Sussapine, XVI, 29. See Sendall.

Sute, vi. 12, vb., find a drefs for; 11, 26, /b., line 10, a costume; line 30, a petition.

Sutes, 11, 25, fb., costumes; xvi, 48, vb., p.l., attires.

Swallowe down your owne spittle for reuenge, 1, 15, that is, on account of the intensity of your anger and your inability to revenge yourself. Cf. Job, vii., 19.

Swallowed the Gudgen and haue bene entangeled in the hooke, Those Gentlemen who haue, 11, 14, those people who have taken the bait, and have been entrapped.

Swartsaste, xv, 21, swarthiest. Swept a bargane, IV, 50, struck a bargain.

Swincke, xvi, 32, to labour, to Taxations, 11, 39, penal enacttoil

Suienelle, Operatie the forcew Sword before the Goupe, 1, 45. by, 11, 57, 10, overcome the Sydmis, pointed in, vii. 75 "Sydmis" may be a mifprin: for sychuis, fickness. Symptoms of recovery from difeafe, General, XVIII, 72.

a good reader.

misprint sor "sorth," deceit, Tambes, as we are sweete, vii, 44. The word "tambes" is perhaps a milprint for "iambes" = jambes, jams. There was an old word "jamball" of fomewhat analogous meaning, a roll of fweet bread.

> Tanner, xv, 19, adj., tawnier, blacker-looking.

> Tariffe, built by African barbarians and called after their captain Tariffe [Tarik] viii, 65, Tarifa.

> Tarrace work, xv, 33, stucco or plaster work.

> Tawney to fignify that he was forfaken, Apparailed all in, IV, 128. Cf. the following:— "For blacke and tawnie will I wear, which mournyng Colours be," from the "Complaint of a Louers wearing blacke and tawnie," by E. O., Paradife of Dainty Devifes, 1575.

> ments.

Tearmes, 11, 55, terms, words, "That (she replyed) Philamour," phrafes.

Tears, Women's, 1, 35; the Teares of Marie the mother of Christ, xiv, 17; a plaister to restrain ye teares of the eies, xvIII, 18.

Teene, III, II; IX, 37, forrow. Teeth in his hat, xv, 44. See Kindheart.

Teeth, Remedies agt ye paine of the, xvIII, 21.

Tench, A quicke, xvIII, 52, a live Tench.

Tenderers, 11, 44, guardians.

Tenerifa, IV, 112, Teneriffe, one of the Canary Islands.

Tenour, 11, 45, transcript or copy; hence a will, or other document.

Terceras and the Canaries, Lodge's voyage to, 1v, 4. Terceras is Terceira, one of the Azores.

Terence, Paraphrase of, IV, 45. Testerne of the bed, On the, XIII, 9. "Testerne" is equivalent to "testers," the top and higher parts of the bedstead.

Tetch, xv, 101, tache, spot or blemish.

Thales the Milesian, Death of, viii, 63.

Thart as thart, xvi, 25, thou art as thou art.

VII, 26, read "That she" (replyed Philamour).

The discontented Satyre, 111, 31. Theabs, 1, 18, Thebes.

Theagines of Greece, 11, 54, Theagenes. A character in Forbonius and Prifceria, borrowed from a Greek romance by Heliodorus, bishop of Trikka.

Thebans iuorie brow, Such wreathes as bound the, 111, 9, the laurels on the head of Pindar, the Theban poet.

Themostocles, Death of, viii, 63, Themistocles.

Theophanes Mitiletus, 1, 11. Theophanes of Mitylene, biftorian of Pompey the Great.

There is no follie in Loue to had I wist, 1v, 106, there is no greater folly than an old maid's boast that she might have had lovers if she had wanted them.

Thessali that haue bestowed a new Printed livery on euery olde post, xvII, 5, quacks that have fluck their bills (advertisements) at every turn.

Thistle, 11, 40. See Grapes on the vneceffarie thistle, No.

Thisyron mould, 11, 43, read this iron mould.

Tho, xvi, 46, line 2, read thou.

Though, xvi, 5, line 29, read thou. Toongues, vii, 10. Thought, 11, 41, constant plotfellows; v, 80, care, grief. Thrift, 1, 3, fb., an honest calling. Thrust, v11, 31; xv1, 51, read thirst. Thumbs, xvi, 9. See Croft him ouer the thumbs. Thy, 111, 37, line 7, read thee. Ticing, XIX, 10, enticing. Tickle, vi, 5, fickle; x, 22, 70, critical, dangerous. Tieth spirits, xv, 82. See Onyx. Time-leffe graue, 1x, 59, untimely fammit. Tirtheus, 1, 18; Tirthetus, 22, Tyrtzeus. Tirzus the Tyrant, Strange lawes of, VIII, 70. Tifince, XVIII, 9, ptisans, barley water. Titius, 11, 79; VI, 33, 61, Prometheus, the Titan. Toade, VII, 103. See Stelon valeffe it encounter the toade. Toe, 11, 16. See Holdes the Dissell by the toe. Toies, XV, 116, frivolities. Tooke his holde fast, The figh, 11, 65, the figh confirmed his fuspicions. Tooke the entertainment by the Tract, IV, 44, vb., pr.L, trace, ende, IV, 76, joined immediately in the invitation.

mine in theyr toongues. ting, to get the better of one's Tooth, A longing, IV, 136, a craving, lust; VII, 52, a covetous disposition. Toothache. Remedies ag' ye paine of the teeth, XVIII, 2L. Torpedo, The fish, vii, 36, defcribed as infecting with feafuality those who touch it. Torquile, vn. 36, the Torpedo (fifh). Torrified, XVIII, 64, roafted, calcined. Tortuous, xvi, 38, malign. Tipe, III, 41, type; v, 82, tip, Tortures inflicted by Megollo Lercato upon his prisoners, VIII, 53. Tothe, Yon owne, I, 8, read your own tooth. Touchstone. XIII, 18. **Forthall** Toule, xv, 39, vb., to entice. Toye, 11, 24, fb., an idle thought. Toyes, I, 4, fb., trifles. Towle, XVI, 29, vb., pr.t., toll. Towle, Th' inforced follace hath no power repining harts to, IX, 70. To "toule" or "tolle" was to incite; here probably to influence, encourage. Trabifonda, VIII, 52, Trebizond. Trace, IV, 95, vb., pr.t., wander

traverse; XIV, 27, trace; XVI,

17, vb. p.t., walked upon.

I, 40.

Traffiqued, v, 53, transacted. Tragedies and Comedies inuented by lerned fathers of the old time, 1, 35.

Tramels, Trickt my, xvi, 15, decorated my nets, baited my traps.

Trammell, vII, 25, a fowler's net. Translate a fée of ten groats to a fignet of thrée poundes, With the very touch, vi. 26. The fee of ten groats is paid to the Scrivener, who forthwith draws up a promise or bond to the amount of three pounds.

Translations; from Bartas (du Bartas), xv, 76; Dolce, xIII, 76; Horace, I, 17; XV, 56, 88, etc.; Juvenal, 1, 43; Lodovico Pascale, XIII, 78; Lucan, xv, 75; Martelli, x111, 78; Ovid, xv, 115; Siluius Italicus, 1, 47; etc., etc.

Trauell, xv, 114, vb., to travail, work; 16., work, exertion.

Treacles, 11, 56, purges.

Treason, Have they not loved the, but hated the Traitor? xv, 24, have they not welcomed the treason, which was conducive to their interests, while condemning the agent.

Trick, IX, 71, adj., clever, cunning.

Traditions of the Roman stage, | Trimigistus, v1, 60, Trismegistus. Tripheramagna, xvIII, 51. See Opiate.

> Trochilus, The, xIII, 48, the Wren.

Trochiques of Roses, xvIII, 63. "Trochiques" are faid to have been shaped somewhat like lozenges, cubic or perhaps fpherical.

Trote of warre, And more see here the dangerous, x, 44. Though there is a little incongruity of metaphor, "trote of warre" probably means tread or advance of war.

Truce-men, 1x, 6, 20, interpreters.

Trull, xvi, 5, 37, flut, a prostitute. Trusse, xv, 33, a jacket with tight fleeves.

Trust, 111, 15, vb., p.p., trussed, braided.

Tryth's Complaint ouer England, 11, 85.

Tuition, xvIII, 15, protection.

Tullie, I, 9, etc.; Tully, II, 49, etc.; Tullye, I, 27, etc., Cicero. Tullius, Death of Marcus, VIII, 63. Tunell, xvIII, 20, a funnel used for causing patients to inhale vapours.

Tuner, A doleful, 1, 26, a pathetic finger.

Turinge, Garibald, Duke of, VIII, 42.

Turpelius, 1, 39, ? Tibullus.
Turtle, IV, 100, the Turtle
Dove.
Twitch, Some tangling, XI, 36,
fome entangling weed.
Tygre, A Libian, VIII, 60.
Tykes, XVII, 85, ticks, covers of
feather beds or mattreffes.
Tyle share, A hott, XVIII, 42, a
fragment of a tile made hot.
Tymon, A, II, 67, a misanthrope.
Tyrtæus and the Lacedemonians,

Vicer and Noli me tangere, For the Cancer, xviii, 13.

Vnaccustomable, 11, 65, unexpected, unusual.

Vnaccustomed purposes, 11, 58, exceptional means.

Vnacquainted, 11, 31, 65, adj.,

1, 21, 22.

unexpected.

Vnder, not ouer the wind, xvII, 23, to windward, and not to leeward.

Vnder prop for his pillow, 1, 2, fb., a bolster.

Vndermine, VI, 24, vb., to milead.

Vnderminers, 11, 32, competitors who underfell.

Vndermining, 11, 15, read undermining. See Solicitour.

Vndoubted trueth, You inferre an II, 66, you take for granted.

Vnfret, xvi, 31, vb., to fmooth, unknit the brow.

Vngracious, 11, 14, graceless.

Vngratious, 11, 23, of low birth.

Vnicornes horne popularly supposed to be a charm against the plague, xvII, 61.

Vnkembed, vi, 21; ix, 84, unkempt, uncombed, dishevelled. Vnmonished, xiv, 47, unadmonished.

Vnneth, IX, 27, unless.

Vnrecomptles, xIX, 14, indefcribable.

Vnreprouable, 11, 53, unexceptionable.

Vnfure of that infude, 11, 74, ignorant of what had occurred.

Vntruft, xv, 69, untruffed, unbraced.

Vnulfe, fervant to King Partaritus, VIII, 43.

Vnwildie, II, 43, docile, tractable Vpbraide you of their benefite, They will, II, 28, they will reproach you if it be to their advantage.

Vpbraides the dimple in her chinne, Nais, 111, 23. The upbraiding or censure here is really a form of commendation. Cf. the line before and that which follows. The parallel is, however, with the next line but one, "Clore she sweares," etc.

Vp-se-Frise, Drinke, xv, 26, drink | Venture, xvIII, 16, read vertue. Friesland beer.

Vpfey freeze, IV, 27. See Vp-fe-Frife.

Víaunce, 11, 31, uíance, uíury. Vfurers, An Alarum against, 11, title; their tricks to evade the law, and rate of usury in 1584, 37; as religious as the best, 42.

Víurie, Examples from ancient history of laws against, 11, 38, 39; Diogenes on, VI, 32.

VADE, VIII, 19, vb., to fade. Vagarāt, 11, 6, vagrant. Vailes, VIII, 22, vb., avails. public taste.

Vaine, 1, 47; vaines, 11, 10, fb., vein, natural disposition.

Vainglory, first sonne of Leuiathan, xv, 9.

Valor, 1, 17, value.

Varius, vII, 9, the Panther. Vaughted, v, 47, vb., p.t., vaulted.

Vawting houfe, A, xv, 69, vaulting house, brothel.

Vayle, 11, 72, veil.

Vayne, 11, 15; vaine, 16, vein, humour, natural disposition. See Vaine.

Ve, 11, 51, vae (Latin), woe! Venie, IV, 93, attack (a term formerly used by fencers).

Vermine in theyr Toongues to open fecrecie, Many there were that carried, vII, 10, whose tongues prying by infidious and crafty questions, etc., got access to others secrets, as rats and mice do to cupboards.

Verrelay, x1, 19, virelay, round or catch.

Verfes, which howfoeuer you turne it backwards or forward is good fence, and hath the rimes and cadence according, XIII, 75.

Versifing, 1, 13, adj., versifying, verse writing.

Vain, The peoples, 1, 40, the Veruen, v, 8. Vervain, Verbena. Villiers, Lord, made joint regent of Normandy, v, 80; usurps the dukedom, v, 81; burnt by order of Robert, 88, 89.

Vineger to lay on scalding, xv, 87. See Oile.

Violent deaths of many learned men, vIII, 63.

Vissigrade, viii, 58, Vissegrad.

Vocacite, II, 49, read voracity.

Vouchsafeth him his son in lawe, 11, 84, permits him to become his fon-in-law.

Voyage of Lodge to the Islands of Terceras and the Canaries. 1v, 4; to the Straits christned by Magelan, xIII, 3.

Vulueus bellowes, xvi, 38, Vulcan's bellows.

WAGED BY MONY, XV, 92, on the Water not thy plants, IV, 122, footing of a standing army. Waimenting, v, 53, lamenting.

Waine, VII, 78, wane, decadence.

Walfingham, Sir Frauncis, Epiftle dedicatory to, in The Schoole of Abuse by S. Gosson, 11, 6.

Waltring wave, 1x, 59, weltering wave.

Wan hope my weale, 111, 18, hope, now fading away, my only good.

Wannion, About the wast with a, vII, 73. A "wannion" was a curse. "The wast" is probably the expanse of space. CL Meafure for Meafure, iii., 1. "To be imprison'd in the viewless winds, And blown with restless violence round about the pendent world."

War, XII, 39, read wax. See Picture of War.

War waged for "one citie, the whole confines and reuenewes whereof is not fufficient to acquit for one moneth of your charges," xIII, 6. Compare Hamlet, iv., 4.

Warrantise, 1x, 32, privilege. Washeth the Asses eares, Who, loofeth both his Sope and his labour, vii, 53. Somewhat like "washing the blackamoor white."

do not give way to grief.

Web, Sir William, Dedication of "The Life and Death of William Long beard," to, VIII, 3.

Well fare a woman for the first, xv, 38, is indebted to a woman for the first.

Welted, XI, 47, fringed or furred.

Welts & guardes, x1, 9, fringes and braids.

Werish, 1, 5, weakly.

What most I like, I neuer mind, XIX, 14, I have become indifferent to the things which formerly pleased me best.

Which, 111, 13, line 17, read with.

While Munday. He will not eat his dinner before he hath lookt in his Almanake: nor paire his nailes while Munday, to be fortunat in his loue: if he loofe anything he hath readie a fiue and a key, xv, 18. Said obviously of a superstitious person, regardful of lucky and unlucky days and of occult arts. "While" equivalent to "until," and "fiue" is a fieve.

White fonne, xvi, 40, a term of endearment, a good boy. Whitest, 1x, 23, read whilst.

Whote, vii, 85, hot.

chance.

William Longbeard. See Longbeard.

Wils, Wanton, 11, 10, wild ways. Winch, x, 17, vb., to flinch, recoil from.

Winde in that doore, Is the, IV, 97; XVI, 11; is that the quarter from which the wind blows; is that the turn things are taking?

Winded, vii, 75, got upon the fcent, got a clue to.

Windgall, xvi, 10. See Fashion. Wo the Pie, xv, 45. See Pie of his Winning.

Woed, 11, 72, line 4, read won. Woman's Inconstancy, III, 42. See Proof of Woman's Inconstancy.

Womb. Remedies for the infirmities of the Mother (womb), xvIII, 66; to trie whether a Childe be deade in the Mother's Wombe, xvIII, 85.

Women, Two kind of teares, 1, 35; alter with the wind, III, 42; XERES DE LA FRONTERA, Battle their rights maintained by Valasca, vIII, 57; solitarie and filent in Rhodes, viii, 69; YAWING, XV, 77, yawning, difwhy they are foonest troubled tended; 109, gaping.

and more oftentimes deceived by the Devil than men, XII, 33.

Wood, III, 7, would.

Will of time, The, IV, 123, Wood of temptation, the inchaunted wood, The, v, 43.

Woodcock, xv, 38, a dupe.

Woodnes, vi, 16, fury, madness.

Woolward, xv, 69, shirtless.

Wordes master, So his creditour woulde be his, 11, 31, fo his creditor would be as good as his word.

Worldly wifeman, vi, 22. A character in Bunyan's Pilgrim's Progress.

Wosted, xv, 44, worsted.

Wounds of Ciuil War, The, x, title.

Wrestlingmatch between Rosader and the Norman, IV, 24.

Wring for it, XIV, 29, writhe for it, fuffer for it.

Wringeth, 11, 42. See Shooe wringeth.

Wrings, XIII, 55. See Braggeth. Wyll the mightye, I, 23, vb., to incline the hearts of the mighty by exhortation, to exhort.

of, viii, 65.

Yeld, 1, 26, vb., pr.t., to yearn. Yexinge, Hitchocke or, xvIII, 40, hiccup.

Ynda or Editha married to Aubert of Normandy, v, 5. Yoakles, XII, 21, yokeless, Zeno, slaine by the commandeunfubdued.

Yoncker, 11, 18, youngster. Youthly, 11, 16, gay and giddy like youth.

| Yuorie, 111, 15, ivory.

ZANI, XV, 94, zany, a professional jester, usually a half-witted fellow.

ment of Phalaris, viii, 63. Zoylus, 11, 8, Zoilus, the critic of Homer.

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